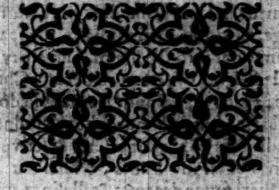
Briefe and necessarie

Catechisme or Instruction, very needfull to be known of all Housholders.

Wherby they may teach and instruct they familie in such poynts of Christian Religion as is most meete.





PSALME. 24. 11.
Come children, barken unto mee, I will teach you the
feare of the Lord.

AT LONDON,

Newly imprinted. Anno. Dom.

15 9 7.

#### To the Christian Reader.

T shall not be necessary for mee (most louing Brethren) to shewe any causes for mine owne excuse, why I have attempted the fetting forth of this little Catechilme, as though I had rashly aduentured about that was meete, to fet forth any thing to be common by my private advice : or as though I had prefumed aboue mine abilitie, to become so generall a teacher, having my felfe to meane understanding. For in these dayes in which there is to great licenciousnes of printing Bookes, as in deed it maketh vs all the worse, who can blame it that hath any tast or sauour of goodnes, be it neuer so simple, if it had no other fruite ? Yet this is great & plentiful, that in reading it, we should keep our eyes from much godlesse and childish vanitie, that hath now blotted so many papers. We see it all, & we mourne for griefe, to many as in spirit and truth doe love the Lord: what multitude of bookes full of all (in & abhominations have now filled the world! Nothing to childish, nothing so vaine, nothing so wanton, nothing so idle, which is not both boldly printed & plaulibly taken to that herein we have falfilled the wickednes of our forefathers, and ouertaken them in theyr fins : They had their fpyritual inchauntments, in which they were bewitched, Beuis of Hampton, Guy of Warwick, Arthur of the round table Huon of Burdaux, Oliver of the Castel, the foure sonnes of Aymon, & a great many other of such childish folly. And yet more vanitie then these, the witlesse devices of Gargantua, Howleglasse, Elope, Robin-hood, Adem bell, Fryer Rush, the fooles of Gotham, and a thouland such other. And yet of all the residue, the most drunken imaginations, with which they to defiled their festivall & high Holidaies, their Legendary, their Saints lives, their tales of Robin Good-fellow, and many other spirits, which fathan had made, he had printed, & were warranted vnto fale, vnder the Popes priviledge, to kindle in mens harts the sparkes of superstition, that at last it might flame our into the fire of purgatory. These were in the former dayes the subtile sleights of fathan to occupy Christian witts in Heathen fantalies. And we as men that cannot learne wisedome by any example, to keep our selues fro harme, but as though the wickednes of our forefathers were not yet ful, we will make vp their measure, & fet vp shrines to the word of God, and the writings of all his Saints, which our fore-fathers had caft out of all honor, that their owne dreames & illusions might be had in price. To thys purpole (I trow) we have mukiplied for our selves so many newe delights, that we might instifice the idolatrous superstition of the elder world. To this purpole we have printed vs many baudy Songs, (I am loth to vie fuch a loathforne word, faue that it is not fit enough for fe vile endeuours.) To thys purpose we have gotten our Songs and Sonets, our Pallaces of Pleasure, our vnchaft Fables, & Tragedies, and fuch like forceries, moe then any man may reckon. Yea, some have bin so impudent, as new borne Moabites, which wallow in theyr owne vomit, and have not beene ashamed to intitle their bookes the Court of Venus, the Castle of Loue, and many other as shameles as these. O that there were among vs some zealous Ephelians, that bookes of so great vanitie might be burned up. The spirite of God wrought in them so mightily that they contemned the price of so great iniquitie, in one Citty, that at one fire they brought together the bookes, valued at two thousand markes, and

and burns them all at once. O happy light, and cleere as the funne beames, if we might feethelike in London that the chiefest Arecte might bee fanctified with fo holy a Sacrifice. The place it felfe doth craue it, & holdeth vpa gorgeons Idoll, a fitte stake for to good a fire. O Lord, thou are able to worke what thou will, let vs fee this day that Iacob may reioyce, and Ifraell may Iere. 30, 92. be glad. So recompence thine enimies, as they have recompenced thee. Of old they burnt the writings of the Prophets, and in their ages following, they departed not from the finnes of theyr Fathers, but gaue the holy labours of thy Saints ynto ashes, now let vs see the just recompence of anger, and make our good Rulers the inftruments to execute thy indgements. VVee have no ve long enough played with our owne fancies. Lord rayfe vp againe thy words into honour, that our eyes may be occupied in holy readings. And you my decre bretheren, that are yet in battatle to fight against fathan, pray and cease not, that God alone may be exalted in our dayes, that fathan may be moden under foote, and that the word of God, the ftrong weapon of our strife may be given into the hands of all that their lyfe may bee in lafetie. And be perswaded of thys, that there is no one thing more enemie to the word of God, then thefe vaine and finfull imaginations of our owne vnbrideled with which have nowe filled to many volumes . And therefore I truft I can deferme no blame to adventure the fetting forth of this thort inflruction, fith my defite cis onely to advance Gods glory, and etlifie his poore Church, that is yet fo concred in darke ignoratince; when to maniethaue found leave to (pread a sbroad they labours, that have no other pleasure then of sin and wickednes, Nowe for that, that I have taken upon me, to fet forth ynromany this infirmction, beare with me, I befeech you, and pray tor God, that we may altogether hold the humbleneffe of mind that was in Christ left, that wee be not wife in our owne conceit; nor thinke of our felues about that which is conuenient, but acknowledging the blindness of our hard, and the ignorating in which we are borne, we may fay with the most happy Apostle, we have nothing that we have not received. And of many other, I doe willingly professe in, I am the least, but by the grace of GOD, I am that I am, and I trust his grace is not in vaine in me. But this that I heare present vnto the Church of God. I have not done it alone but another faithful labourer in the worke of the Lord, & a good Brother in Christ Jefu, whom God hath endued with great knowledge, and bleffed with much inderstanding, hee hath taken the greatest paine, and the greatest fruite must grow of his labours. So that I have not adventured it of my felfe but have onely been an helper of another mans I bour. And the cause that hath moved me, is such, that hath made the children of God, evento faint in their mourning, vntil they fee the great merricies of God to take away the cause of their griefe. We see the great ignorance in which the people are every where covered in the clowdes of darknes, more when the darknes of Egipt, which have fo overfliadowed them, that the light of ishe Gofpell of the glory of Christ, who is the image of God, it doth hardly or rate at all thine in theyr ynbeleening haits. Scarce one of a great many can agine an account of their fayth, yet Saint Peter requireth it of every Christian. en very finall number have tafted of the beginnings of the Gospell of Christ & 2, Pet. 4, 13 yet

Anno Dom. 260 (ub Di-

oclesia et anno 1 5 5 9. Sub Panlo.4.

Collo 3, 16, yet Saint Paule biddeth that the word dwell plentifully in each one of our harrs. The Apoltle blameth the ignorance of the people, who have learned Heb. 6,9. yet no further then repentance from dead words, and the first instruction of the fayth towards God . But ô Lord, how many thoulands of is, of fayth

ab The late.

2.11 51

Efa. 10, 11,9 and of true repentance can fay nothing ? The Prophet speaketh of the kingdome of Chrift, that in those dayes the earth should be full of the knowledge of the Lord, as the waters that doe couer the Sea : where is now that bleffed spirit of understanding to be pouted upon vs? And where is this riches of the knowledge of God? Are not rather the multitude of our Brethren cloathed with darknes, so that they grope in their wayes as at midnight, and know nothing of the way of life? We pray daily according as we are taught, Let thy kingdome come : If we speake not like the Parrets , in words without vaderstanding, then this is our meaning : Let thy spirit beare rule in our hearts, and the knowledge of thy word, lighten the eyes of our minde. And what doe we then elfe, but dally with the Lord, if we pray still for knowledge, and yet fleepe full in ignorance. Then this is (louing Brethren) a good excuse for our boldnesse, if in so great necessitie according to our Talents, we seeke to be profitable vnto many. If any thinks that there are already sufficiently fet foorth many Catechilmes. I doe eafile graunt it, but they are not fufficiently learned, neyther yet can be. For it was necellary in the best, and most godly of these labours, whiles the Christian fayth is plainely raught, to the edifying of the simple and convincing of the adversary, that the faulfull Teacher should vie moe words, then can be carried in mind of the ignorant man. And therefore I thought it good, as briefely as I could, to comprehend the effect of all, that the beginnings being made plaine, and easily printed in memory, we might enter into reasoning, and disputation with our schoes, infructing one another, and helping one another, that we might have the more fruite in the longer labors of others; but most of all the we might be encouraged to the most holy and lively world of God, to drink with continuall deharts into everlafting gladnes, and the day starre doe arise in our barts, which may lighten our minds in the knowledge of the God of glory. There is nog remayning more, why this labour should be miliked, except any man would thinke, that every Congregation had a furnicient paltour to instruct those that were ignorant, so that they should not neede any strange Teacher: God grant that in time to come this may be found true. But yet we are far from it, even as light from darknes, or death from life, or as knowledge and · understanding, is from infentible blindnes. O that we had eyes to fee fo great mifery. For fure it may not well be justified, that in so cleare light of the word as God hath made now to flune voon vs, that there was ever Nation which had so ignorant Ministers. Wee may beerein compare with the man of sinne him felfe. I doe not know that in the middelt of all his abhomination, there was a more louthfome fight of that Idolatrous Priefthood, then we have fet ry among our felues, to be fellow labourers among vs in the Gospell. For what though they exceeded in loofenes of life? yet their darke and barbarous Religion was so thicke a cloude spread ouer their manners, that the fulnes

of their finnes was not eafily feene. But we have tho light that hath made all things manifelt, and the Sunne hath shyned, that hath disclosed iniquitie, fo that there hath not beene among vs any Popish Priest to drunke , nor any Alchoule Chaplin, at such a perpetuall truce with his drinking Pots, that hath possibly purchased so much discredite to his belly god, and kitchin faith. as our dumbe dogges and guides, doe daylie multiply against the God of Mizell, and the fayth of his anounted, our onely God and Saujour, It greeueth me to remember, and loatheth me much more to rehearfe the effate of the ministration into which we are fallen. We have good time now to complaine with the Prophet, like people, like Prieft : Euen the force coverings of Efa.44, 2. Ifraell that shadowed then their glory, they have spread themselves againe as the Heavens, and are come over our head in fo great a tempelt of blindnes and ignorance, that they have shaken the soundations of all our comfort. We law indeede Halcionios aies , the glad and pleasant dayes, in which our hope flyned, when first our happy governement turned away our fortowes, brake the yoake of Antichust, delivered vs from the power of darkness and carried vs among the Saynts of God, into the kingdome of light . But our hope hash fince fuffered a great Eclipse, for the fulnelle of her beauty, (fuch hath beene the malice of fathan) Hee attempted against vs even at the first, his most pestilent practise, and bath brought accordingly his purpose to effect .. When God had turned the will of the Magistrate, and enclined his Deu, 11,5. eare to vaderstanding when he had given vato him courage to featter the Exo. 18. 12. enemies of his truth, and planted true feare in his hart to establish his Gospel, then the lubtill lergent which hath turned all his deutles hether, he bent his violence, and his counsell pleased him best : To corrupt the priesthood, who Nu. e7, 21, should instruct the Prince by Princand Thumin, that if thus he might darken the light of the people : is might be the more easie, to leade them out of the way. Then he entred againe, & with more fuccelle into his first affaults where with he tempted once our Saujour Christ, he robbed the ministers of his bleffed hope in the providence of God, and made him feeke the wayes full of vile Thame to get his bread. He hanged before his eyes another vaile of pompand vanity, that he could not with open countenance fee Christ, but followed the present pleasures that better liked him. And so first wounding the head, theinfection hath growne fince into the other parts of the body, that now almost there is nothing but wounds and swelling, and fores full of corruption. Looke where we will among the people of the Lord, and how hardly thall we finde the dwelling place of the godly Pastours. If leverny were now aliue, he would I crem. 9, 24 take vp againe his old complaints. (O that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night, for the flaine of the daughter of my people.) For looke what agreement hath righteoufnes, with vnrighteoulnes, and what fellowship hath light with darknes, what concord Christ with Belial, or what part the beleever with the infidell: the same society is between a great number of English persons & Vicars, with the true Preachers, and Ministers of the Gospell. Your selves good Christian Readers make the comparison, and beyour owne judges, what cause we have to complaine. The true Ministers is the Salt of the earth, to drye vp corrupt Math.5, 13.

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and

Math.4, 19.

Math. 9,22.

Math. 9,38.

Math, 22, 3.

Math. 23.34

Maths, 14.

Math. 25,16

Luk, 24,48.

1, Cor. 4,1.

Mat.24, 25.

Rom. 15.16.

1,Cor.3,5.

1,Cor.2,9.

Ad.20,23.

Rem.10,14

Pfal, 19.5.

and noylome humours, and to preferne the substance pure, that the world may be offered up a sweete sacrifice vinto God: But our Vicars and Curates; we have some of them yet of the old Morrowmasie Priests, whose salt is so unfavory with such Popish leaven, that there is no tast in them of the gospell of Chrift. Most certaine it is, that the Popish Priesthood is no calling for a Minuter of the Gospell. And therefore they that have not openly forfaken that, and have given a new promise vnto Christ, they may well have the lyning, but they cannot be the Parlons whom God hath called, nor yet the falt to feafon his El and chofen. The true Minister is the light of the world Math.5, 14. which holdeth foorth the Gospell of Christ in his hand, as a lanterne to lighten the steps of a great number, how to walke vinto Christ : but what day light I befeech you, flyneth in the Ministers of our making? They are better seene in their severall Occupations, then in the knowledge of the word, which they should dispence vnto others . The true Minister is a fisher of men, by whom the Parish is stirred up to all love, to God first, and then mutually one to another: but the Parlons now have eyther their nets to broken, or their baytes foill, that we fee the effect is no gathering together, but a wofull dispersion both of Priest and people. How many examples doe we fee of a continual diffipation, in futes and controversies: The Parlon against the Vicar, the Vicar against the Parson, the Parish against both, and one against another, and all for the belly. Among whom, neyther people, Parlon, Curate, Vicar, one nor other hath any care for the Gospell of Christ. As the Lord doth line, this is no other fishing, but to suffer that roaring Lyon to catch all by his enchauntments, that he may have large pasture in the church of God. The true Minister is the eye of the body, the workman of the haruelt, the messenger that calleth vnto the Marriage, the Prophet that telleth the will of the Lord, the wife-man that teacheth to discerne betweene good and evill, the Scribe that docth expound the Law, the fernant that occupieth his Maisters Talents vato gaine, the witnesse that beareth testimony of Christ to all people, the dispensers of the misteries of God, the Steward that giveth meate in due time, vnto the relidue of the housholde, the facrifice of the Gospell of God, to make the oblation of his flocke acceptable, the Minifter by whom the people doe beleeve, the Labourers of God to till his husbandry, and make up his building : the theepheard to feede the church of God, which he hath purchased with his blood. But alas, and woe for vs, if we can fee our forrow, what one of these excellent vertues shinerh in our Pastours? I speake the truth, and God in his good time will give vs eyes to see his indgements. Scarce one Parish of an hundreth hath found such a Minister, or searce two or three in a Shire whom God hath to bleffed. If S. Paule fay true, or if the voyce of God be fearefull in our eyes, that we cannot beleeve except we heare, nor we cannot heare without a Preacher: where is our glory that we are the people of the Lord? Or where is our reloyeing that the Gospell is amongst vs ? Were it not that the works of the Lord preached daily vnto vs and the voyce had come into our eares, as fully as to our forefathers, even in the strongest of our people, it would make their faith to waner. For about vs in our Country, where dwelleth that Minister, or where is his name that shall

**Arengthen** 

Brengthen the weake harted, and raife them vp in hope? He mull faith S. Paul, 1, Tim. 3,2, he must be apt to teach, that is, made Ministers but we have made the olde faying true, Operset non habet locum, they are we may fay, they are more meet for the plough, that dwell in the personage. Say the Apostle what he say will, he must, or he must not, he shall be made Minister now that pleaseth the maker. Euen thus it is, both high and low, as many as God hath fealed with a good spirit, they complaine of it . They fay also with leremy : The Priestes Ierem. 2,8. fay not, where is the Lord? and they that should minister the Law, they know nothing. The men among vs that would be our leaders, they may fay Mich. 2, 11, as of old time, I will prophetie vnto thee of wine, and of ftrong drinke, but of the Law and the testimonies, they cannot skill . So heavy is the hand of our God over our finnes, vntill we be amended . He hath broken his two Zach. 11,13 staues of happy feeding, both beauty and bands: and given in steed of them, the instrument of a foolish sheepheard, and hath rayled vs vp Pastours which looke not for the things that are loft, nor feeke the tender Lambes, not heale that, that is hurt, nor feede that, that standeth vp . And therefore wee may 2, Chr. 25,3 boldly say (God him selfe being our warrant) that the Israell of the Lord, is without his paftour. But some perhaps will thinke this complaint to be greenous, God hath not dealt thus with vs, but rather hath multiplied a great many of learned and godly Ministers vnto vs, even now in great aboundance, as in any age before vs . Most certainly true it is that God hith rayfed vp in our dayes, men of finguler hope, full of excellent gifts whose versues in young yeares hath shyned farre about the gray haires of their forefathers . V Vould God we were halfe thankfull enough for to manifold bleffings. The iov of the whole earth, and the gladnes of all the world, that is the bleffed hope of the Gospell, it shyneth not a little, even in their countenances. The Lord increase them in a thousand thousand fold, and give them double his spirit, that they may be greater then all his enemies, and abide faithfull even vnto death: that through them the Prince may rejoyce, the Magistrate may be glad, their fellowes may be encouraged, the people may be taught, all may have hope, finne may be abolished, Idolatry rooted out, Antichristouerthrowne, sathan troden downe, Hell may be confounded, the Gospell may encrease, righteousnes may fline, and God may have the glory. This defire is the fruite of our life, and there is not in the world a better portion. This we have chosen, and in this we will dwell, vntill the fulnesse of time that we shall say in our course: Lord now lettest thou thy servant depart in peace, of confisce later was a new risks as [ bel 1 at ] we law sock

But we have heere not a little feare, and we fee the stumbling blocks that have made our wayes dangerous. True it is, many men are greatly to be beloued, but this is as true, there is none so good, but sathan will feeke to sift him. Noe, Lot, Aaron, Miriam, Sampson, Dauid, Marthy, Mary, men and women, of most excellent vertue, and such as the world was not worthy of and yet not one of these whom sathan wounded not, yet almost vitro death. The most glorious of all men subject vitro sinne, was Adam him selfe, and yet he was throwne downe into great consusion. So that the Saints of God (for so I trust I may call them because of their great gists) the Saints I say, that

that God hath lent voto vs, they have great cause to feare, and to say with Paule : who feemeth to frand let him take beede that he fall note Sire the are of continual affaults, and even at this prefent, one above other shaketh all their faith. Sathan hath rent afunder the glory of our ministery, that flesh and blood is not halfe willing to beare the flame of the world that goeth after it. He hath spoyled it of the due reward of all authority, all obedience, loue, renerence, and honour that man thould give vito it. He hath layd vp on it much contempt, many reproches, great pouerty, intollerable bondage, to that though the calling be in deede the most precious inheritance vader the Sunne, yet the glory is so darkned voto morrall eyes, that all the Nobility is quite fled from it, the Gentleman afraid to come vnto it, the rich man rather chooleth any other kind of life, the meanest estate so hardly contented with it, that S. Paule him felfe can finde but a few followers; that will cast a way from them the cloakes of shame, and not degenerate from the dignity of their office. But God shall once give againe voto his Ministery, beauty in fteede of aftes, and rich apparrell, in fteed of fackcloth, when he shall turne againe the captinity of Sion, and build up the walls of the promised ferusalem. In the meane feafon, we will live in hope, and give thanks water our God, that hath brought vs hitherto . One other affault of fathan hurteth as much as this: yea, and so much the more, because icis couered with the cloake of benefite, and sheweth vs a saluing medicine against the former wound. For whereas the Ministers living in most churches is but small, he hath found this remedy, that one man should have many benefices. And whereas the reproach is not little, but even the name is full of difdaine, and to be called maifter Parlon, maifter Vicar, Sir John, a parille Prieft, &c . A gainst this cuill he hath found a remedy worse, and given liberty to all that will to be Non residens, to forlake their charge, to goe where they will, like maisterles hounds, to fill the common wealth with worse then any idle or vagabond persons. Loe, this is the wessell of poyson that fathan hath fet abroch, and the cup of whoredome which the Pope hath begun of vnto all the world. This is the bead and fountaine of all spirituell darknes, the root from which the gloty of Antichrift did first ause, the filthy spring of all abhominations, by pellulent increase; hath overflowed kingdomes with most shamefull sanerie, brought Princes into contempt, and let a vile person in the monarchy of the world. And yet at this day it doth to dull the spirits of many excellent men, that their harts are full of furfetting, and yet they feele not their difeate, they wallow (as I said) in their own romit, and yet they see not their shame. The heynousnes of this sinne is so displeasant in the sight of God, that he hath revenged it with one of his greatest plagues in hardning the offenders harts, that they should have eyes to see, and not see, and eares to heare, and not heare, and harrs to understand, and yet not understand. For whereas in many things they heare the voyce of God, and follow humbly his calling, yet here they be deafe, ouen as the Serpent that hoppeth his cates, that he may not heare the charmer, charme he never forwifely. It is plaine that the Pro. 27.23. to thy heards, for riches remains not alway, nor the crowne from generation

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1.Cor.4,2.

than

to generation. But yet the love of riches and gorgeous them of honourists for deceased many yether in many years shey fee not their flecke yether care not at all in what pulture they be fed. So much in value it is that the Apolite of peaketh vinto them a Hee that liath an office, lethin attend on his office. Rom. 12,7. The charge that S. Paule giveth to the ministers of the Church of Ephclus. Rom. 12,7. is as plaine as may be spoken; yet they cannot winderstand to Take beeds. Acts. 20, 22. (fayth hee) voto your felues , and to all the flocke of which the holy Graft hath made you outsees ; so feede the Church of God which he bath purchased with his owne blood . O that this precept were written in our harts with an youn pen, or a claw of adamane that we could never forget it. The often remembrance that we have bound our faith vnto the fpin of God, shar he hath called vs for the infirmation of his peopley and that they are the price of the blood of Chrift, would make at arthelaftrodout our dury, that the Sun and Moone thould be alliamed, while found of Wom refident, and the name of the Parion should be odious vited vs, that would take vpon him a charge, and looke not after ic. The Propher fayth, that if the Minister declare Eze. 3,33, not the judgements of God against him that sinneth, the wicked man shall die in his finne, but his blood shall be required at the hands of the negligent Paffour. And the Apostle to the Hebrews, speaking of the faithfull Minister, faith. They that watch over the foules of those that are committed voto them, Heb. 13, 17 as they that shall give account if any of them perish. If these two be sufficient witnesse, that according to the Law, the truth should be eleemed, by theyr word most certaine it is, that our negligent pastours, who have covered themsches (as Salomon (aith) with thick clay, and multiplied their benifices till they be many in number, they must needs thinke they have an heavy account against the day of Christ, Neither gold nor filuer, nor the pride of honour, shall be acceptable in steede of the soules of their brethren. But so it is they are that up in blindnes, and Godhath couered them with a spirit of slumber, and they are set down in the countels of the mockets & despiters, which say in much fecurity, where is the promile of his comming? O curled law of liberty, that hath so dulled their spirit, and oh bottomlesse pit, and hell of whoredomes, out of which fuch a flinking fauour, continually breatheth of Pluralities, Totquots, and all manner Faculties, and drunken dregs of Popifa abhominations. O Lord God, we befeech thee multiply thy bleffings yet more ypon thine anounted and chosen servants. Leade them into the middest of thy Sanctuary, that they may drinke full of thy louing kindnes. And enrich them to farre with all thy bleffings: that they mey fee with thy Saints, what is the height, the breadth, the length, the depth, and how vnfearchable is the riches of thy glory, that half alone immortality, and dwellelt in light which shall shine for cuer. That thy manifold mercies which thou hast multiplied vnto them, may be made perfect in that fulneffe of spirit, vntill they shall fay vnto them selues, even with the zeale of that noble Propher and King: I will not fuffer mine eyes to fleepe, nor mine eyelidds to flumber, vntill I Plal. 132,4. have caused this Land which thou hast blessed, to spue out the surferting of this deadly poylon. O Lord God, thou that art able, bring this good thing to paste, let not our finnes seperate betweene vs and thy goodnesse, but open

this cares vato our prayers, and power out thy compassion vs, that we and our Rulers may all reloyce and sing together with thy Saints in the Apocalips, Allels is, saluation, and glory, and power be to thee, O Lord our God, for true and righteous are thy judgements, and thou hast condemned the great whore which did corrupt the earth with her fornication, And therefore make vs fay continually Allela sich, and her smoke let it rife vp for uermore, Amen- 1/1 - steel and he of the rout fue one fred diver

Farewell (good Christian Reader) and forget not thy duty, to bleffe them with thy prayers, who have bleffed thee with liberty, and helpe them to the glorious triumph of the Gofpel of Christ, who have broken from thy neck, the yoake of Antichrift, that they may long rule with righteoufneffe,

with peace & with ioy in the holy Ghoft, whose government hath made thee free from the bondage of Egipt, from

the spiritual Babilon, from Pope & papicie, de la la commentation of the state of t College and the last close it we is the last close it we is the last close it we

> with this according some Law, diet ath hould be cheened, by these -model continued to the property and the second of the sec (dur's (as Sal omon furth) with thick clay , and caning to hear being being case II.

> Light at a base wort . If can ranfor euer ange beit Terestates brite fon

drein his banes, but nerblood de il be required an il e hand soften arelidence From my Chamber, is a and to he be a transport of the 22, of April, 1572, 11 sand father carre of it days much lo vine l'it Thine in the Lord, Ed. De.

annouse present attent et ele soll Rom 8, 22 wads , recitmen at grant od years Every creature groaneth together, and transileth in paine, untill this present, and not enely the creature, but wee also which have the first fruites of the spirit, even me doe fight in our selves, wayting for the adoption, even the redemption of our bodies. tys alien bathio dulled their teleri, and ob botton de git, and hell of it lotes

donne, out of which fight of the South and broadless of Pletels. homins ions O Lord God we bedech thee multiply ely Stellings you mand velou dient entoymed and de ofen Bruants . Desde them into the mitthet of thy Sanduary, that they mey drafte full of thy loaning kindnes. And comely there for fiere with all the blettings; that they may recitib the floor of the country being the breadily, the length, the depth, and he or walker he is in a riches softhy lorgs that half alone immourantly, and awilled in light which first frace we care. That the round of energy which thou had the level of Land and Blent, bingino the la cape at faltenell, and the first estre A virgo the for the years with the a list noble to here at Yang.

dit not le lier evine evine evine de de la ditte evelidat to la muert evine evine evil da to la muert evine evine evelidat to la muert evine house ended of and shrong though Released, to four our rate fur certing of the de alle paylone O Lord Coll, to puth of the oble, by the good thing to pallagier motorcardams deperate betweene wasted the good deep burtopen mins



A briefe Catechisme, contayning a declaration of the true way to life everlasting. Very meet to be known of every one, before they be admitted to the Lords Supper.

#### Question

Hat is the chiefest thing which every one ought to be most carefull of as long as they line?

Euery one ought to bee most carefull of these two poynts. First and chiefely howe we can be saued in the 4 day of judgement, before Gods judgement feate, and fo b come to life everlasting. Secondly how to clive accor- Mar, 6,33. ding to Gods holy will during our life. In which two poynts wholy standerhithe glory of God, so much as of Luke 1.74, man ought to be lought for.

Qu. Howe can we know this, how we are discharged before & 1,10. Gods indgement feate?

An. VVecan neuer know how we be discharged before the judgement feat of God, vntill such time as vvee know our own a milerable estate, by reason of the greatnes of our finnes, and the horrible punishment which we descrue for them.

Qu. How doost thou know the greatnes of the finne, & the horrible punishment due to the fame?

An. The greatnes of my sinne, and the horrible put Rom,7,7.8, nishment thereof, I know by the a law of God, brightly 9.10,11.12 understood, the summe whereof is contained in the ten Gal, 3,19 commaundements.

Mat, 16, 26.

1, Pet, 1,9.

& 25,34·

1, Pet, 1,17.

Que,

A neces arie instruction

Qui. Rehearfe the tenne commaundements.

Exo, 10,1

350 Jule 146.

1. Pet. is. w o d

Mat, 6, 83.

45 7 24

Eph see

Eules E. Th.

BLA ARIT.

Rom, 9, 20

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N. 201 9, 20

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T. 15.01

An. God spake all thele words and faid, I am the Lord thy God, which brought thee out of the Land of Egipt, out of the house of bondage.

o to Thou halthaue none other Gods but mee.

2. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heaven aboue, nor in the earth beneath, nor in the water under the earth, thou shalt not bow downe to them nor worship them; For I the Lord thy God am a icalous God, and visite the sinnes of the Fathers vpon the children vnto the third & fourth generation of them that hate me, and they mercie vnto thousands, in them that loue mee and keepe my commaundements.

3. Thou shalt not take the name of the Lord thy God in vaine; for the Lord will not hold him guiltleffe that

taketh his name in vaine.

4. Remember thou keepe holy the Sabaoth day, fixe dayes shaltshou labour and docall that shou hast to doc. But the seauenth day is the Sabaoth of the Lorde thy God: In it thou shalt doe no manner of work, thou and thy sonne, and thy daughter, thy man serusunt, and thy maide servaunt, thy Cauell, & the Stranger that is within thy gates. For in fixe dayes the Lord made heatien & earth; thesea, and all that in them is, and rested the sea-Mary 13,13 Be uenth day; wherforethe Lord bleffed the seauenth day, and hallowed it.

5. Honour thy Father and thy Mother, that thy daies may be long in the land which the Lord thy God giueth ARE CARROTT Shee.

6. Thou shalt doe no murther.

7. Thou halt not commit adulterie. of books ber

8. Thou shalt not steale.

9. Thou

# for Christian Housholders.

9. Thou shalt not beare falle witnes against thy neigh-		.7.8.
10. Thou halt not couet thy neighbours house, thou	Ь	~,3/.
shalt not couet thy neighbours wife, nor his man ser-	Mal,	
uaunt, nor his mayde, nor his Oxe, nor his Affe, nor any	Mat, I	0, 18.
	Rom	10,13.
thing that is his.	ď	
Qu. VV hat is the first commandement.	Pfal,3	A 100 100 100 100 100 100 100 100 100 10
An. 1. Thou shalt have hone other Gods but me.	115,3.	
Qu. VV hat is the meaning of this commandement?	15.80	704.3
- An. The Lord God straightly chargeth vs in this first	lam,	17.
commaundement, that we worship God alone, which	(1. 1 F	
worship standeth in source poynts. First, that wee a loue God above all Secondly, that we be seen God above all	ler, 17	,5.ec
God about all. Secondly, that we befrare God about all.	E(a,31,	
Thirdly that we make our prayers to a none but to God	2	1 1/4
	Deu,4	
and and a series of the bigge ood alone to our the	16.17,1 AA,17	
Daniel and Demonstrate of the During Assessment of the Control of	loh.I.	18.
	,Tim	Property of the Control of the Contr
○ 中央工具 中央	I.loh,	品·罗斯·斯里尔斯尔。
	E[1,40 25,&4	
An. 2. Thou shalt not make to thy selfe any graven		~)))
Image, nor the likenes of anything that is in heaven a-	Leu.26	
。	Exo,3	
On What is the meaning of this commandement?	Dev,4	CONTRACTOR AND ADDRESS OF THE PARTY OF THE P
An. In this second commaundement, bee contained	Pfal,97	7.7.
、 1. 1. 2775年,伊西亚方式,1929年,2018年,1920	efa.44	ACCUPATION OF THE PROPERTY OF THE PARTY OF T
the control of the co	Dan.3	CHEST TO SERVICE STATE OF
be like either man or woman, or any other thing, and	C. C	
therefore that we make no Image of GOD in any case.	cr,10.	2.14
accounts, manage make no rinage or any orner miles.	15,	23.4
eyther to b worthip the Image it felfe, either God, Saint,	d	14
or Angell, by the Image; neither yet to this end, to bee!	oh.4.	23.24
the c better put in mind of God by the image. Thirdlie,	Mat, 15	12
that awas succession and C. O. Did aut other hasterwoods	5.00	然后和
worthip, according to our owne fantalies, but eas God	Deugra	.33
comments	Pro, 3,	67.4
ol	Olusta	7.

## A necessary instruction

commaundeth vsin his word ansed son sign word T.o. Deut, 28, Qu. VY hat is the third commaundement? 58.59 An. 3. Thou shall not take the name of the Lord thy Deu,18,10 God in vaine. &c. silve aniodiffainments concoron slad 11.12. Qu. VV bat is the meaning of this commaundement? Efa,8,19. An. God chargeth vs in this third commaundement, & 47,12. these things. First, that we vie with amost high re-Mat,5,34 uerence the name of God, whenfocuet we dither speake 35.36.37 or think vpon him. Secondly, that wee neuer blaspheme Iam,5,12 Iofu, 1, 12 the name of God, by & Conjuring, VV inch-eraft, force-2, Cor, 1,25 rie, or Charming, or any fuch like, neither by curfing or & 11,31. banning. Thirdly, that wee never (weare a by the name Exo, 22, 10 of God, in our common talke, although the matter be neuer lo true: But onely where the digiory of GOD is fought, or the faluation of our brethren, not also before Deu, 6, 13 & 10.20 a Magistrate, inwinnessing the touth, when we are thep-. Q: - g 2.Cor.1,23 onto lawfully called. In which causes weemust fonelic sweare by the name of God: but as for a Saints, Angels, lete; 5,7. 8 12,16,17. 6 Roode, Booker Croffer Mules on any othershing Owe roughein no case by them to sweare last world I .z ... a.A. Deu.s. 14 - Quary bat is the fourth commandement's 100 . 2001 Exo, 16, 26 An. 4. Remember that thou keepe holy the Sabaoth a Boxil ele q day. memmen able de formenment adt is a Mat, 13, 23, Down wo batis the meaning of this commaundement? Acts20,7 An. The hallowing of the Sabaoth, day, is so wheth fife our labours in our calling; and invone place to affemble 86-15, 22,80 Mat 18,19 1. Cor, 14.16 our selues rogether, and with seare & seucrence to hear, i.Cor, 14, 16 marke, and blay up in our hards the word of God a prea-172 DE 191 17. If ched vinto vs: To apray alrogether withat which were Acts 2,421 ted, to fyle the Bacraments in faith and repentance ; and altoutlife long tog restiff on wickednes, that the Lorde humana by hisholy spirit may worke in vshis good worke, and So comment- Ideal. 7.

# for Christian Housbolders.

so begin in this life the eue	claffing reft.	e de la leur Li & Com
Qu. what is the fift com		Leu, 19,3.
nAn. 15. Honour thy Fatl		
Qui. wwhat is the meaning		Ro 121-2-
oAn. The meaning of the	fift commaundement	is,that
we should honour (that is	to fav) loue, feare, obe	v. and Heb, 13.17.
relieue our a Parents ; or		
their steede. As our b Princ	보이 있는 바람들은	
그 가는 그는 그는 사이를 가게 하는 사람이 되는 사람들이 되는 것이 되었다면 하는데	기존 가는 사용을 보면서 살아가 있다면서 한 사람들의 아름답지 아름답지 않는데 얼마를 하는데 하는데 하는데 살아 없다면 없다면 얼마를 하는데 하는데 하는데 없다면 살아 싶다면 살아 없다면 살아 싶다면 살아 없다면 살아 싶다면 살아 살아 싶다면 살아요니면 살아 싶다면 살아요니면 살아 싶다면 살아요니면 살아 싶다면 살아 싶다면 살아 싶다면 살아요니면	
cour Pastors and Teachers		
which are about vs, in any	calling, placed by God	, ethe Leu, 19,32.
aged & gray-headed: and t	har all superiours shew	them of
aged & gray-headed: and the felues indeed Parents, in f	lefending and guiding	theyr Col,3,21.
inferiours not bell mount	deriver and on side al	Ephe, 6,4,
Qualvobat is the fixt com		
	NG 2. THE CONTROL OF SECURIOR CONTROL OF SECU	0130,000
An. 6. Thou shalt doen		
-Qu. wwhat is the meaning	of this commandement	Deut Siz. 1
And First, the Lord God	forbiddeth vs in this fi	xt co- Mar sat an
maundement, all a killing, b	fighting, & oquarrellin	grand 6
dreproches, mockes, and t	annes Secondly heef	orbid_ Col, s, tais
dethall killing in hart, that		
delire of revenge. Thirdly,		
maundeth vs to preserve life		
of mercie and compassion to	wards our brethren,	yea e- Prou. 20.23.
uen towards our enemies. F	ourthly, to b love one	Cano- e Band
ther inwardly in hart, as ou	r felues vea cuen ou	Mat,25, 33
mies, and them that hate vs.		
Qu. wwhat is the seanenth		GROUP TO THE
- An. 7. Thou shalt not co		X3501
Qu. wwhat is the meaning of		
An. VVecare forbidden	in this seauenth comm	naun- Deu 33,174
dement, first all adulterie,		
vncleanes in our bodies. Seco		
and hefer of the both This	line all or beaution	1:16
and lustes of the hart. Third		
wond ,		night and must

. A necessary instruction

might intife to such vncleannes, as all vnchast d behavi-Efa, 3, 16,17 our, e filthy talke and fongs, f wanton apparrell, lewd &c idle pastimes, g gluttony, drunkennes, b houses of open Rom, 15,13 e Eph,4, whoredome, & whatfocuer els may allure vs to vnclean-29, 84 5.3.4. nelle. Fourthly, on the other fide he commaundeth vs to Deu. 33, 11. Eta, 1,18,19. keepe our bodies and foules i chast and pure, as temples of the holy Ghost. Or if the k gyst of chastity be not gi-Eph. 5, 18 Deu. 22, uen vs, then to vie the lawful remedy appointed by God, 20,21, which is marriage, which is marriage, which is marriage, i 1. Cor. 6. Qu. wwhat is the eight commandement? 15.19. 20, 1, Thef, 4,3 An. 8. Thou shalt not steale. an : babroul-yang 18 bans 4.5. E Qui wohat is the meaning of this commaundement? 1. Cor, 7, 2,9 Heb, 13,4. An. In this eyght commandement the Lord God for-. 5 Leu, 19, 17 biddeth all a stealing and robbing in outwarde deedes. Secondly, he forbiddeth all b stealing in hart, that is, all Deu,5,19 defire of any mans goods wrongfully. Thirdly hee for-Epb,5.3 biddeth all c deceit and wrongfull dealing. Fourthly on Col. 3.5 the other side, he chargeth is, that wee bee deontented Pal.62,10 1, The, 4,6, with that portion of goods which the Lorde giveth vs to e apply our selues in our vocation and calling, to gette Exo, 22,21 22,23 our owne lyning, and line of that which is our owne, & alfo to be helpfull vnto others. Pro 27, 27. Qu. wobat is the ninth commandement? bear of the 1.Tim, 6,6 An. 9. Thou shalt not beare falle witnesse, &c. Gen, 3,19. Qui. wwhat is the meaning of this commaundement? Bph 4,28 2. Thef 3, 10 An. The Lorde God in this ninth commaundement Pro, 19, 19 dooth commaunde vs: First, that wee should neuer a speak falsely in witnesse bearing. Secondly, that not on-& 21.18 ly in witnesse bearing, but also in no other matter wee should never blie, flatter or dissemble. Thirdlie, that we Platis,2 should never tell falle tales behind our neighbours back, or heare them of others, that wee shoulde neuer d'be-Pro, 25, 18 leeve any cuill spoken behind they backs, vntil we fully Mat -, 1.2 know Rom, 14,4

# for Christian Housbolders.

knowe the certaintie	Pourchly, in pri	uate offences, ro	1
fpeake nothing, althou	ough it be true, to	the hurting of I,Pet. 4.8.	
may be wonne.	me, it by p private	admonition nee 1, Cot, 13,	7.
Qu. vvbatis the ter	nth commandemen	and de la	1.6
An. 10. Thou fha			a
&c. Aug 30 villade to	the Edicate asmolt	yashayiyakinked	i
Qu. wwhat is the me		annaement:	14
An. Heere the Lor	d in plaine words	dooth forbid all Gen.6,5,	, i
though wee perior h	concent unto it	the rebellion of	d
the flesh all corruption	on of the dold mar	, alle blot of ori-Rom, 7, 1	3.
ly vve may fee the ima	ge of that man the	ment most cleer- Eph, 4,22 at pleaseth God, Col,3,9,	11
euen luch a one, in w	hom nothing is in	pure, neyther in Rom, 6, 6,	
Qu. Canst thou fulfill breaking any one of the	autificato deidura	bear once in about the property to the	
An. Thefe arethe		falmighty God. Rom,8,3,	4)
the perfect fulfilling v			14
no, although I docall	that I can : yet I	break them dai- Iam isto,	-
ly, both in thought, v	vord, and deed.	Gal, 3, To,	
Qu. wwhat punishme	ent aoth Goa appoyn	Jor oreaking any Deu, 27, 2	6,
An. The punishmen	t for the breaking	of the leaft co Martines, 4	it,
maundement, euen ir	a thought, yea,	if it were but b	
once broken in all my	life, is the cuer	lafting course of Marke,9,	2,
God, which containe	thall the torment	s that can be de-	3
led by divers some	d body, and in the	Scripture is cal-Mat 22. 1	3.
thee wormerhanness	rdicth. fytter da	itk n este, g bur- Apo, 10,20	
ning lake, biccond dea	th, damnation, ar	id fuch like. & 20 10 to	4.
Qu. Istherenothing	which a man can do	in this world, to Apo, 21,8,	*
an anni d	₽•	Serve the	*

## A necessary instruction

to serve as a sufficient recompence to God for one sinne? Luk,17,10. An. No, although I should give all my goods to the poore, or luffer my body to bee 6 whipped all my life Col, 2, 23, long, or suffer any other punishment which might bee 1,Cor,1,3. deuised, it is not sufficient for one of my least lins. Pfal, 145,8. & 86.15. Qu. Yea, but God is mercifull, will bee therefore punish fin (o sharply thinkest thou? Pfal.7.9. An. Our God indeed is a mercifull, but hee is also just Pfal, 11,5, Rom, 3.4, and true, and therefore must needes of justice and truth loh,3,33, punish mans sinne, with that punishment which he hath Pfat 130,3, appointed. Math, 19,25 Qu. Seeing then this punishment must needes bee suffered; 2 Gal. 4.4 Heb 2.9. 10 are we in our selves able to suffer and over-come it? An. None is able to suffer a & ouercome this great pu-14.15. 16.17 Heb. 4 15 nishment of sin, being onely man. 1 Tim, 2.5 Qu. Is there then no meanes at all whereby wee may be far b Gal.3, 13 Rom. 4.25. ned from these paines enerlasting? Job,1,29 An. The paynes which our sinnes deserve, must needs 1, loh, 2,1 2, Cor, 5, 21 be suffered by man, because GOD of his instice must Elay,53.6 needes punish sinne in man, which was committed by Rom, 8,3 man; and therfore our Saujour Christ being enerlasting a lohes 16,18.36 God, became also a man, and hath b fully suffered whatsocuer was due for mans sinne. Col,2,2 Qu. Are not then all people discharged, seeing the punish-1,10h,3,2 Epbe, 3,12 ment is pard? on ilearly of not hear higher An. None are discharged saving those that a take hold Rom,10,9 Eph, 3, 17. vpon Christ, and his merits with a true fayth. Qu. VV hat callest thou this true faith? Ro,4,3.18 An. Thystrue and lyuely faith is a a full perswasion Rom,10,8 & 1,16.17 and affurance of my b hart grounded vpon the promise Eph,1,17,18 of God, and wrought in me by the choly ghost, wher-2, Cor, 1,22, by I am fully affured, that what-foeuer Christ hath r, Cor, 2,10 wrought for mans faluation, pertaineth not onely to o-2,Cot,4,13 thers

## for Christian Housbolders.

thers, but enen e to me, and is wholy mine, as furely as if Ephe, 3, 10, I performed the same in mine owne person. 17.15

Qu. How can it be that thy sinnes are forgiven thee, & yet according to Gods truth fully punished, with the punishment

which God hath appointed for sinnes?

An. By thys my true fayth, I fee my finnes both to be forgyuen, and yet fully funished, for in IESVS Christ 2, Cor, 5, 22 to a fatis-fie Gods iustice, they beeb fully punished, and yet to me they be c forgiuen, because in me, they be not 1, loh, 2, 1, punished but in Christ for mee, to set foorth Gods mer- Gals,3, 13, cy, and therefore shall neuer be layde to my charge. In Rom,4,25 this manner therefore I fee the Lord my God to be both , Cor. 5.9 mercifull and just, with the land in the land

Qu. Yea, but alshough the punishment of thy sinnes bee payde in Christ, yet seeing there can no vnrighteousnes dwell with GOD, how canst thoust and before Gods indgement seat as right cous and inft, seeing thou bast no right cousnes, but

such as is stained with somany sinnes Bath adt was to day . ....

An. I fland as just and righteous before the throne of God, not clothed with mine owne righteoulnes which I have wrought in mine owne person: but with the Rom, 3, 252 righteousnesse of Jesus Christ. VVhich righteousnesse being taken hold vpon by a true faith, is made mine; Rom, 3,28, thus am I iust in the light of God, not in respect of mine loho, 3,18, owne workes, which I have wrought, but taking holde vpon Christes works to be mine by fayth.

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1, 2, 100 %

Qui. Dooth not this make men runne into all finne d' mickednessel van asab jod a bland milio lo waling

An. No, for thys true fayth as soone as it is wrought Rom, 6,6, invsathrough the holy Ghost, dooth frame our harts a & 12, 1,2, new, and causeth vs to b detest, hate, loth, and abhorre Rom, 7, 23. sinne in all men, but especially in our selues, and maketh vs to have our e whole delight and toy in those thinges Rom, s. 1.2 which 3,31, B 2 600

## A necessary instruction

which be agreeable to Gods will, and causeth vs also to d Rom, 6,11, expresse the same in our life and conversation, or elsit is 12, 13, Mach,7,17, no true fayth, but a edead faith.

Qu. Rebearse the summe of this faith. 

Iames, 2, 17

11.5 株公元

Ioh, 1, 12, Roin,8,1

Rom, 8, 11,

Gala, 3,26

1,Cor,6,19

An. T Beleeue in God the Father almightie, maker of heaven and earth, And in Lefus Christ his onlie States & Consta · 14年14年3月 fonne our Lord: which was conceived by the holy Ghoft, borne of the virgin Mary. He suffered vnder Pontius Pilate, was crucified, dead, & buried, he descended into hell, and the third day he rose againe fro death. Hee afcended into heaven, and fitteth on the right hand of God the Father almighty. From thence shall be come, to judge both the quicke and the dead. I beleeve in the holy Ghost. The holy Catholike Church, the communion of Saints, the forgivenesse of sinnes, the resurrection of the body, and the life everlasting. So beit:

Qu. VV hat is the effect of this Creede ? with which it is also

An. This Creede containeth foure especial points. First, what we ought to beleeue concerning God the fa-Rom, 8,45 ther. Secondly, concerning God the fonne. Thirdlie, concerning God the holy Ghoft. Fourthly, concerning Rom, 5, 8,9 Gods people, called the Church, wood blon and

Elay, 54, Qu. what beleevest thou in the first part, concerning God ownervorkes, which I hadewrought bin Shadan sha 6,7,8,

Efay, 54, 5, 6,7, EGy, 46, 10,11, A CO

1, Reg, 22,

19,20,80

7,2,9

An. First, I beleeue that GOD the Father thorough Christ, a into whose body I am graffed by faith, is not onely a b father of other faithfull, but even my father, & therfore cloueth me. Secondly, that he is almighty, that is, that he hath dall power in his hande, guiding and ru-Amos, 3,6, Iere, 10,23. ling all things, fo that nothing can bee done in cheauen, earth, or hell, without his providence, months it sami Pfalm, 31.6

Qu. W hat beleevest thou in the seconde part, concerning God Which

## fon Christian Housholders.

and content of Pilate, who cauted the bottomo adthon An. I beleeue that lefus Christ, one a God in substance With the Father and the holy Ghoft, ktooke fight of the Iohn, 1,1 Virgin, and is become perfect man, as I aminall things, lob, 1,4,20. finne onely excepted, cand in my nature bath wrought Romit, for me, whatfocuer was needefull for my faluation Mar, 20.21 Quareha mepreferbon, when thou fayast : Hee Suffered under Postius Bilateite) ven er oub memmining eins ein An Breaufethaemanner of death which men doofuffer by the fentence of the Judge and under the syste of the Justice, is more shamefull, slaunderous, and tertible, then if a man should dye naturally in his bed . Therefore Christrooke on him our person, to shew him selfe abe-Pfalm, 2, 2 fore an earthly ludge; and to be b condemned by the Acts,4,27, mouth of Pilate, he being then Judges that thereby we Mat, 27, 16, might be cleared before the judgment feare of God. Iohn, 19,1 Que We has meanest show sebouthon faylt, Christ was orn-13,234414 ich Chrift infered is ine appenbigued bna flirid dei An Birth, I meane in that he was grucified, that he fuffored or he death of the Croffe, which was an abhominable and cursed death, b to deliver me from the curse which was due formy finnes . Secondly, for as much as G2,3413,14 death was a punishment due votoman for sinne; thereford our Sanioundid fuffer death , and by fuffering tol . E. R. mol ucreame death. For in his death death lye the principal point of our faltration, for if he had not been truly c dead we should be you subject to eternal death and damnati- Edykana Romaisd one Thirdly, he was buried for the more greatericonfirmation of his death and refurrection. And to the in-12, Pet, 2,24. tent to make it more certainly knowne vinto vs, it pleased him alfo to be buried after the common manner of men, him also to be buried after the common manner of man, Math, 27:57 and that by two horable persons a Dichedemus and Io-Mar, 27:57 feph of Aramathia, which was done also by the will Luke 33.83 B 2 ho

A necessario instruction

and consent of Pilate, who caused the body to be deli-Au I beleeugehat lehrst Ariff, one ment one berou Our vy hat meanest thou concerning this, that Christ def cended into bette il as forme perfect por la libratione in como por la libratione del la libratione de la li An. W Vhere it is fayd that Christ descended into hell, thereby I beleene that Christ did not onely fuffer in his Efay,53,4,8, body, the punishment due to my body, but alfoin his Acts, 2,24, foule the punishment due to my foule, which was the torments of hell, lecond death, b forrowes of death and Math, 26,38 Luke, 22,44 abioction from God sasit doeth appeare, by the angingh Luke,23, 46. of his foulein the Garden, www.hendrops of blood iffired Math, 27,46 out of his body, and also vpon the Crosse, by dhis lamenrable cry to his Father . For in a miferable case had wee 50. beene, if he had suffered only the punishment due to our bodies, and notro our foulest gried or lateli Ho dissem Qu. pp hat fraite hast show by this death of Christili sim Hebr. 9.12, 13,14,28, Ant First I beleeve than this death and punishment, 1. Pet. 2, 24, which Christ suffered, is the appealing of a Gods wrath, ,lohn, z,t, and a full fatisfaction to God for all my finnes, Secondly, that has he is dead for finne, so he will cause sinhe to die Gala, 5,24. Gala,2,29, in my mortall body puileb only dueb believe bris elden Rom, 6, 6, Que wohat profit haft thou by the rafing agains of Christ? 7.8,18. 02338 3.1 E And First, I am assured by his pyling from death , that 1,Cor,1,55. he hath a over-come death, fiell, and linne, and hath \$6,57. finished my justification. Secondly, that as beois ryfen Rom.8,335 34from death: fo he causeth me as a member of him, bro Rom.425 rife from linne, and delight in right coulnes . Thirdly, 4 17 B Rom,6,4, his rifing againe, is a fure pledge stome, that my bodie Gol,3,1,2, shall in like manner rife againe. me il se de la Qu, Vy bat is the meaning of this, that Christ ascended Ads. 1, 1 . duto beanen ? nia nommos idares le inice An. Christas touching his manhead is a onely in hea-Mar, 28,20 uen, but bin his Godhead and comfort of his holy spirit, he

# fon Christian Housholders.

		and the same are		
· 12.1 (2) (	othe ende of th	化多数多数 医多种性 医多种性 医多种性 医多种性 医多种性 医多种性 医多种性 医多种性	SEP ASSESSED SEPTIMENT SECURIOR	
Qu. Pyhai	good gestest th	on by the assen	ding of Christ	8 26 4
into heaven 3	שפבעיפר ונוסר	opie which e	elian rollen	John, 14,3
	hrist his ascend			Phil, 3:28, 1.
	e, that a I shall			1. Thefa
	power, be rec			16, 17, b
	therein he is al			1, Ioh, 1,2,
	Saige Joseph			Heb, 9, 12, Rom, 8, 32
	the meaning of t			
	od the Father?			3
	neth at the righ			Math.28.18 Ephe, 1,20
	er given him of			
	ruite drest thou			
	lge the quike and			Mat. 24,38,
	bat am a memb			Mar. 25.34
lar comfort, 4	when I know	affuredly, th	at none shall	Mat, 19,28, 2, The L1,19
	uchauthatism			Gelager
	that flee from			2, Thel. 1,6
	o iudge them,			Luke, 21.25
time refused.	of The reference	Beleemest then	induo, most	Math 25.41
the hale Chast?	CLECKET SOLUTION SOLUTION	perpital faters	weekleing der	40.14.32.02
the holy Ghost?	e that God the	holy Ghaft	s fealeth into	Ross, 9,19,
my heart all Cl				Gal,4,6,
finneso dycin			TO PRESENT A SERVICE DE LA CONTRACTOR DE	Ephc, 1, 17,
and holines of	THE CO. I. P. WHEN BY THE PROPERTY OF THE PROP	AND SECURITION OF THE PROPERTY	A DELLO PROTECTION CONTRACTOR OF THE CONTRACTOR	Ephc, 4, 23
Qu. Seeina	here is but one or	nely God, why	namest thou	Pfalm, 1,30 Collo,2,11.
the Father, the	Somme, and the h	oly Ghaft?	Ann I belt	12413-00L
An. Because	e God bath fo	opened him	elfe in his a	Ma, 3, 16.17
word, that th			in mohance	4.10h.5.7
but bone true a	ind cuerlasting	donicor con	lasting king	Ehy,61,1,
Qu. Ronde	us come to sko fa	pursu part in wh	et cellest chou	b.1. Cor. 12,
evene.		B 4	the	

## A necessarie instruction

the Catholick Church ? ave ding shas sale of entitive is di An. The Catholicke church, is the whole company Rom, 8. 20, of faithfull people which euer were fince the beginning Ephe. 1,10 11,12,13of the world in all places, which also be now and shalbe Mat. 16,28, to the end of the world. Of the which number I beleeve Ioh: 10,26 b that b I am one. I beleeve that Godo knoweth them all, 1, lob; 3,23, and hath a most d tender care over them. 2,Cory 13,5. Qu, VV hat callest show the Communion of Saints? Rom, 8,16. .2. (0) An. The communion of Saints, is the fociety that all 2.Tim. 2.19 we which beleeve have one with another, as a members 1,Pet, 5,75 of one head Ielus Christ, wherby we are bready to com-Elay,49,15 Math, 10,29 municate all Gods benefits, both spirituall and temporal, 30.31, to the mutuall health and comfort one of another, according to the measure which we have received of God 1.Cor. 12, 12,13,14, and 5, 30. in this life. Col.1, 18, Qu. what is it to beleeve The forgivenes of finnes ? Rom, 12,5, An, I beleeue that lefus Christ hath a wholy appealed - b God for my finnes, and payd the full punishment due to 2.Cor.11.28 Gala, 6,2, them, and therefore that they be freely forgiven me, and Phillip, 2,1, shall neuer be layd to my charge, 2,3,4. Qu. wwhat beleevest thou of The rising againe of the body. 1.John,2,2. An. I beleeve that after this life ended, a my fouleshall Collo.1.14, goe to God that gaue it, and my body shall rest in the 20,21,22, grave, vntill the appoynted time: and then I shall & see 1, Cor. 1.30 2,Cor, 5.19. God in my fiesh, and mine eyes shall looke voon him, and this my body shall be made like to the glorious body Luk, 16,22 & 12, 20, of Christ, without all corruption. 6 b Qu. wohat is that thou fageft of Life cucrlafting lob, 19,26, An. I beleeue that when God shall rayle againe this . 27. 1. COT. 15.42 my body, and loyne it againe together with my foule, 43,44,55, that then I shall live with Christ, for ever in his ever-Phil. 3,21 1, The,4,17 lafting kingdome of glory. Qu. By what meanes doe we attayne to this which thou haft 2 Cor. 15, beere

## for Christian Housbolders.

through the power of Christies death, an Shaffalmon sisted An. The holy Ghost hath appoynted the preaching of the word to be the ordinary meanes, whereby hers Rom, 10, workerh in our hearts this thre and lindly fayth, and 14,170 without this preaching rof the avoid rived can neucr In engits, of farth doe me finde in chiryst outet Qu. After that God by the meanes of his worde hatb wrought in our hatts faith, by what meanes afterward does h be frengthen the same ? in dryet you no dien? An This fayth doch God frengthen invs by the felfe fame preaching of the word, and allo by the vic of the Sacraments bus noising days drives flind Hadrivy Out ve hat callest thoust be sucrements in vilority 20 01 15.1.100.5 An. Sacraments be a outward signes ordained of God Gene, 17.01 for the greater affurance and firengthning of our fayth Exo, 10,34 being vnto vs & fure pledges of those benefits of our falvation which we receive in Christ to beours, and are Rom, 4.12 represented vintows by the outward signes of water in baptisme, and bread and wine in the supper of the Lord. They serve also for a marke of our profession, whereby we differ from other people which be heathen. Qu. How many Sacraments be there? ... Wio silpuo An. Therebeatwo Sacraments, that is to say, Baptisme and the Supper of the Lord. 1, Cor, 10, Qu. wuhat strength of faith haft thous brough bapt ifme? 1,2,3,4 An. I am taught and affured by a Baptilme, that my Ads, 22.16, finnes are forgivenme: For as the water washeth away Mark, 1,4, the filthines of the body, even to should I through the holy Ghoft be there fully certified and perfivaded, that & 1, 21, beheblood of Christ being sprinkled vpon my soule by stohn, 1,7,

the chand of fayth, hath washed away both the guilti- Tit, 3,5,6, nesse of my sinne, and the punishment due to the same: Acts,22,16, the fruite and effect whereof, appeareth heerein, that Ads, 15,9, through

## A necestarie instruction

through the power of Christes death and cofurrection. Rom, 6,3, I am dead a as touching finne, and rayled up againe in e 4,5,6,80 newnesoflife: which twothings in whom focuer they 2, CQE, 5,417 appeare not, they may well have the hame and tyrloof Gala, 5,24; Baptilme, but indeed they are no Christians de modifie 25. Qu. VV hat strength of fayth doe we finde in the wie of the Durat Supper that God by the means of his rapper throng Mat, 26, 26 An, The Supper of the Lord, through the holy Ghoft, 27,28, 1, Cor. 10, doeth strengthen my fayth, that I should not doubt. 16.17, & 11 but as furely as kredeaue the bread and wine into my bo-26,27,28, r.Cor, 1,30 die, to become whollie myne, somy soule receaucth vvithall Christ, vvith hys b passion and righteoutnesse Rom, 4, 23, 2, Cor, 5,21. to be vyholly mine, as furely as if I had wrought them 1 2 Man 26, 26 mindowne felfe. 29 mind highes, old in who so can man as , 32, 72 man Qu. Are not then the bread and wine in the Supper of the 27, 28. I.Cor.to. Lord turned into the body and blood of Christ 16,17,811 24,25, and An. The bread and wine as touching their nature and substance a are not turned: but at touching the vigof 12, 13. them, they differ from common bread and wine, in that Rom, 4,11; they are appointed of God statementa value & as b Scales and pledges best hole benefites which Christ in his body LCor, tt. Wrought for vs. How menty Sacraments be there? . av rol adquorw 28. b 2, Cor, 13,5 Qu. In what manner oughtest thou to prepare thy felfe to 11 F. Ephe, 1,13, the receasing of these misteries del lo racque all announces An. In preparing my felfe toucceauge the Supper of the 2,Cor, 1,22 and 5, 5. Lord, I ought dilligently to oblerue these things. Acis, bour 6. Rom, 8.15. First, to a examine my felfe; whether Lastande in fayth Ephel3.12 or no, which I thall known if I feeld my a heart daffured 1. Loh. 2. 12 by the spyrite of GoDD that the e principle of my FERNAL Connes is fullic discharged in Christ, and that whatsoegue her hee hath done, perrayneth not onely to others, but Marasas even frommee i Secondlies to examine my felfe vybelerem.4.4. whice I finde my heart g inwardlie forcie foremy finnes. 2. Cori7. 10. 19110711 with

## for Christian Haushalders.

withan inward hatred and loathing of finne, and an h h Rome,
earnest defire and a fure purpose, wholly to conforme Phi. 3. 13. 14
my lelfe to she will of Gods whord . Thirdly, transcot i Math, s.
fence be betwire others and mee, that Lireconcile my k Luke, 1,
selfe vinto them. All thefe thinges, although they ought 24.75.
earne Miero be confidered in the k whole course of our 1.Pet. 145
tife a star all de after a collection of the franche
were the Lord on a section of the Lord of the control of the we have not broad and on
Chir Nim leeing we be faued by Christes worker without Luke 17019
out descrings a wherese then now fernesh our well decing, or . Cor. 6,20
what anaplethittedeelgeedwonkes Enumming Bod daidw Per. 2.22
A TTTT A des hand delicate one on defense one
faluation by them, but by our works to be lorific God, in Phil. 1.17
walking as becometh Gods children, adeclaring there. Ephe.4.1.
by our thankfulnesse God for our redemption Second Epbe, 164.
vnto our selves. Thirdly, to five nothers to Christ by our Ro, 6,11,12
holy life and conventation out deliver continued and 13, 8,13,
An. Our workes called thou good morked sale small and good 1. Fee, 1,15
An. Our workes can neucribe acceptable and good
in the light of God, vnlelle in dooing them were keepe 2.Pet. 1.10
these two things: First, that they be framed according , Pet. 3, 1,2
to the rule of Gods a lawes and commaundements and Roin, 14-19
ceede from an heart a purged by fayth. If dyther of these
eccede from an heart opurged by fayth. It dyther of their b
two poynts be lacking our workes are abhominable in Col. 2, 29.
the eyes of God, lalthough they appearement to glori- Elay, 9,13
ous in the light of men. and zid (100) tede brills bovy Math, 15.9.
Qu. Because prayer is our especiall meanes which God will
have us we to increase our fayth, tell me what belongeth to Hebr, 11.6.
Brue prayer ? 2 Pfa. so, 15
An. It is requifite in true prayer, that we observe these & \$1.8.9.
fine thinges : First, that wee make our prayers conche lam, i.s.
to Mar, 4,10,

## . A medeffarie instruction

b lohn ra to God through & Christ, and norto Saints / Secondly, 13,8 15,16 that we be dinwardly toughed with needs of the shing 8 16,22. we aske, halling our mind wholy benutier evpon; and not carried with by-thoughts. Thirdly, that our prayers 1, lob, 3, 14. loh,4,23, be grounded vpond Gods promifes, with full affurance 2. Cor, 4, 20. that they shalbe graunted, so far as the Lord doeth know Mat, 6,7. Rom, 8, 26 them to be meet and needfull for vs : Fourthly, that we d lamis, 6. e continue in prayer, although we have not our requests Mark 11,24, arthefirst Fiftly, that we aske northose things which 1, lolin 5, 15. we thinke good in our owner ancare, but onely that Luk, 18, 7.2. which God commaunderh vs to aske of him hall which 3.4,5 &c. 1 Ephe,9,18. things be becontained in the Lordsprayers VV .IIA Col,4,29 Qu. Rehearfethe Lordspragerel sud contist de coincists flam, An our Father which are in headen hallowed be thy hame. Thy king dome dome, thy will be done in earth he it is beauch. 1, foll, 3, 14 Give us this day our daily bread, and forgine we our trofpaffed, S. Hodel us we forgive them that respulse against ws .. And leade us not Mat, 6,9. 8c. 1.8.09 into temptation, but deliver vofrom coilles For thine is the Luk, IT, 26 kingdome, the power mid the goor of forener of every Amen. eta pla Qui willia despoton desire of God inchis prayer? . A Pfal, 173,2-3. An. First, I delice of our beauenty Father, chat his name & T45 T. may be hallowed, fill in his excellent works , which is Rom.11,36. St 16.17. when weacknowledged his mercy, wifedome, inflice, Rougis and providence behavior atone workerh all chings and Io(u1,1,24, that benely the Lord God be had in honour, all other fer Pfa,8,10,11 chiay, 123. ande. Secondly, that his name maybe glorified in our godly lyung and convertation to In the feedend perition, Eze, 36,10, Rem. 3. 34 vve delire that GOD his kingdome may come, that is, that hee will declare him felfe to be King ouer his Mat, 3, 2.5 1,19,8 13, d Church, in guyding and desending it; in increafing of the number of the faythfull, in e thrusting forth Dabourers mo the Harveste , and blessing they la-Bours, and suppressing the tage of the wicked tytants. Secondly, R8m,16,20,01

## for Christian Housholders.

Secondly, that he will exercise his kingdome seuerally Rom, 8,10. in euery one of vs, g killing sinne in vs, and all worldly 11.13, 8.6,9, care, and renewing vs to righteousnesse of lyfe . In the 1,10h. 5,8,9. the third petition wee defire that Gods will may bee Luk, 23,42, done, that is, that vvec may b willingly in all things re- Tit, 2,12. figne our selues to Gods will without murmuring or 1 Pet 4.2, grudging. In the fourth petition, were pray that hee 1, Ioh, 2,1. will gyue vnto vs, i walking faythfully in our calling, Gen,3,10. our daylie bread, that is, all k thinges needefull for our Eph, 4,18. lyuing for this present lyfe. In the fift petition vvee 10. k pray that our sinnes may bee forgyuen vs, that hee Psa, 145, 15, vvill not lay to our charge our sinnes, nor the punish- 145,27.80 ment due to them, but that hee will accept the death Pai,78,18. and passion of Christ, as the full satisfaction for our 19,20,29,30 finnes, and that wee may heereof haue I full affu- 207,1.2.3. rance in our conscience, that the punishment of our sinnes is fullie discharged in Christe, and therefore Eph.3,12. freelie forgyuen vnto vs, asm surelie as vvec doe for- 10. m gyue others: and that wee may n loue one ano. Rom,8,15. ther, from the bottome of our hearts, all desire of & 8,38,39. reuenge fet aside. In the fixt and last petition, wee Iam,2,13, doe pray GOD that hee will not leade vs into temp- Mar, 6,14, tation, but deliuer vs, that is, that hee o will not 15, & 5,23, bring vs further into the battaile with our spyrituall 24,44. enemies, then we by his holy spyrit shall be able to pre- Rom, 12.19. uaile and ouercome. Qu. And why is this added: For thine is the kingdome, 2, Tim, 4,

the power and the glory, for ever and ever, Amen,

An. Not onelie to kindle in our hearts to a desire 1, Cor, 10, 13 the glorie of GOD: but also to teache, vs that thys prayer is grounded uppon none other, then on God 1, Cor, 29,3, onelie: and that wee should not thinke the 6 king-Rom, 11,36, dom of God to be weake and voide of force and might, Pfal, 114,7,

Rom, 16,20

Eph 6, 10, 11.

Alfo,

## A necessary instruction

Deu, 9,13 Apo, 4, 9,11 1, Cor. 26.

10.11,12.13

d 1, Pet,5,11. Apo,6,14.

Apo,7,12.

19.30, Epito

Alfo, ollA

Also, that chee is onely to bee honoured, prayled, and glorified, and that his power is infinite, perpetuall, and euerlasting. And in this word d Amen, is expressed the Apo,5,12,13 feruent delire to obtaine those things which we aske of God, and our hope is confirmed, that those things which we aske are graunted vnto vs, by which our consciences are pacified, and so we end our prayers.

Qu. Tell me now briefely the effect of all thou hast sayd.

An. By the tenne commaundements, I see my miserable estate, that I deserve death, damnation, and the curse of God, which must needs be payd, because God is just, and whereas I my selfe am not able to pay it, the holie Ghost through the preaching of the Gospell, worketh in me fayth, which affureth mee, that the sonne of God being made man for me, hath even in my nature suffered whatfocuer my finnes descrued, and hath made me with bim the childe of GOD, and heyre of everlasting life. VVherof least I should doubt or waver, he hath appointed two Sacraments, as outward signes and tokens to be feene and felt of me: that as furely as I fee my felfe made partaker of them outwardly: fo the holy Ghost inwardlie instructing mee, I should not doubt, but inwardlie to be partaker of Christ himselfe, with all his benefits, his ransome, righteousnesse and holinesse to bee mine, that in him, & through him, I shall have life everlasting. And thus beeing borneanewe into this lively hope, by the holy God, my wayes should bee directed and guided by the same spirit, to walk in holinesse and righteous-

nesse, all the dayes of my lyfe,

delication of the following the bling- sagistic

disconsistent Amen.

dom of Cotto be medienal voide of force and might rate.

# A Prayer contai-

ning the summe and effect of this Catechisme.

Mercifull and heavenly father, for so much as at euery light occasion, I am with-drawne from thy holy Lawes, to the varities of this life, vnto all sin and wickednes: I befeech thee in mercy fet before mine eyes alwaies the remembrance of thy judgement feat, & my last end: whereby I may be daily stirred up to consider in what great danger I stande, through the horrible punishment due to my sinnes, that daily groaning under the burthen of them: I may flie for succour to thy beloued sonne Iesus Christ, who hath fully payde, suffered & ouercome, the punishment due to them: and through the working of thy holy Spirit in me, I may be fully affured in my foule and conscience, that the curse, condemnation, and death which these my sinnes deserue, is fully payde, suffered, and ouercome in Christ, that his righteousnesse, obedience, and holinesse is mine, and whatsocuer he hath wrought for mans saluatio, is wholy mine. Strengthen thys fayth in me daily more and more, that I may inwardly feele comfort and consolation in this, that I feele thy holie Spirit beare record vnto my fpyrite, that I am thy child, grafted into the body of thy fonne, and made with him fellow heire of thy euerlasting kingdom. So worke in mee by thy holy Spirit, that daily more and more I may feele sinne die in mee, that I doe not delight therein, but daily may groane under the burthen therof, vtterly hate, detest, and loath sinne, set my selfe and all the powers

A necessary instruction

powers of my soule and bodie against sinne, and have my full delight, ioy, comfort, & pleasure in those things which be agreeable to thy will, that I may walke as becommeth the Children of light, looking still for that good time, when it shall please thee to call me to thine

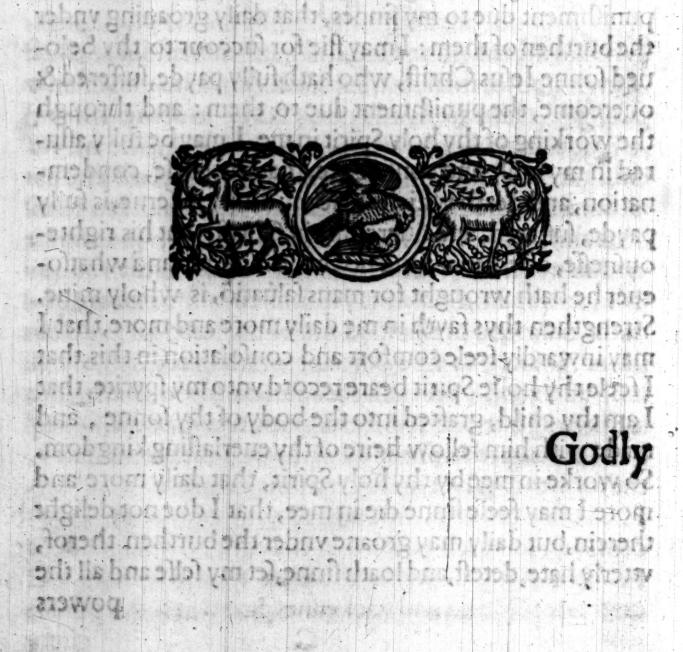
euerlasting kingdome, and ioy eternall. This
in mercy graunt vnto mee for Ielus
Christes sake, my onely Lord
and Sauiour,

cycs alwaics to ecemenal

m laft end whereby may be like

Amen .

der navhat grettedangera flandt, ihrt ughantehombie



# Godlie priuate prayers for Housholders to meditate vpon, and to saie in their families.

VV hatfoeuer-yee defire when we pray, beleeue that yee shall hauest, and it shall be done vnto you.

VVholocuer shall call upon the name of the Lorde

\* A prayer contayning the effect of the Houfholders Catechilme.

Lmightie God and most mercifull Father, I see in thy blessed lawes & commaundements the greatnesse of my sinnes and wickednes; yea, I see (O Lord my GOD) the whole course of my life to be almost nothing els, but a continuall breaking of thy holy Lawes and commaundements. The thoughts of my hart, either in vanitie, orels open wickednesse are in number infinite, daily in the aboundaunce of them, cauling my mouth to speak, and my bodie to execute and doc contrary to the holy will. And againe (Q Lord), I feethy heaviewrath, vengeance, and judgement against sinne to be intollerable, that even the least wicked thought and most secrete cogitation of my hart, procureth thy heavy wrath, and everlasting curse, thesorments of hell, and everlasting fire, even although I had but once in all my life broke any of thy commaundements, so much as once in thought. And I knowe (O Lorde GOD) that thou are true and just; and canst not abide fin and wickednes, but wilt instlie punish Christie cuery

## Godlie prinate prayers

cuery linne, euers with the selfe-same torments of hell, which thy justice hath appointed, even for every finne. This Lord my God throweth me downe, & cuen amazeth me, so that I know not what to do. I looke into my selfe, viewing mine owne power, whether I am able to ouercome this punishment of my finne or no: and I see that all, euen the most exquisite punishment which I can deuise to my selfe, in whipping of my body as long as I liue, wearing hayre-cloth, pyning my felfe with fasting, or any other paine, I see, I see (6 Lord) that allahis punishment is not sufficient for one of my least sinnes, because it deserueth even the everlasting paines of hell. I looke to heaven, I fee there is no Saint nor Angel able to abide and ouercomethis punishment of sinne: I looke to men in this worlde, even to the Popestreasure, that wicked man of fin, and I feethat neither his Masse nor purgatorie, pilgrimage, pardons, pennance, fatisfactions, nor any of such like wicked stuffe, alas I feethey are nothing for the fatisfying for one of my least wicked thoughts, seeing the punishment is by thy just deeree & fentence thine everlasting curse. VVherefore I am driuen out from my selfe, and all that I can doe, to seek this punishment discharged other where, or els to fall vinder the burthen. Meethere is no helpe for mee in Angels, Saints, nor mortall men, but onely in that perfect man Christ Iclus thy decre sonne, in whom I see the full purnishment of my sinne wholy payde, satisfied, discharged, and ouer-come: death vanquished, the paines of hell in victorie swallowed up, the curse satisfied, and the eternitie of the punishment (through his everlasting power) ouer-reached. This I fee (O Lord) by the eyes of faith, being thorough thy holy spirit wholy affored, that all the whole punishment of sinne, payde by my Sautour Christ, פנופרו

## for Christian Families.

Christ, is not onely payd for other mer ny but even also for me and my finne. Thys affuraunce cof my fairh being thinconely worke in me, I befeechth ce in merey to frengthen and increase, for I feele wohten full of wavering and doubting. Graunt that I may daily more and more in my foule and conscience, feele my felfo knit and grafted into the body of thy sonne, whereby I may bee affired, that what focuer he hath doone, pertayneth to me, and is fully and wholy mine: that I hay through the power of his death, feele daily finne die in mee, and through the power of his refutrection, feele my felferifenfrom linne, to have my fullioy and comfort in those things which be agreeable to thy holy will, wererly detefling haring and abhorring from my head all thinges which be contratience by wil and pleasure: that enemin thus lyfe I may thill tooke for this endielle inv and felicia rie, vling the things of this world as though I wied them hot, cill that good time that in thall please thee to call me to thine enertailing kingdome of glory, there is raigner with my Londand Saujour Lellis Chrift, for euer and en our seluce any power, strength, or abilitiero dusmallaou thinkering which is enough but from our bartistice army

## -losy as I ald prayer open the Lords prayer, pabol worders

ding for the facte concumual prayle and thanking in the Most mighty Lorde and eternall God, who hast by thy decresonne Christ Lefa our Lord and San Our Father - in or thour, reconciled vinothy felfe all things in heat which art in uen and earth, and in him balt made an evertalting bond and coversunt with vs thy faithfull children, that thou wilt not onely be our God, but also our most louing and mercifull father, wherefas a pledge thou half give verhy holy spirit of adoption, wherby we may with boldnesse andfull trust and confidence in come to thee by harrie phaned prayer,

## Godlie prinate prayers

prayer, as voto our most souing and mercifull Father, being assured that thou wilt not denie vs any thing which thou knowest shall be expedient for vs: graunt wee beseech the deer father, that we being fully perswaded in our harts of thys thy fatherly loue and affection towards vs, may be stirred up to make our peticions with such an affection, ardent desire, some & reverence to thy Maiestie, that our mindes be not carryed away with by thoughts ergeping in, but without all wandering; thay bee fully bent and attentine to the thing we aske, and sully staydes upon thy mercifull and just protessation.

Hallowed be oby Name.

VVeihen beseech thee (deere father) that thou will Orengthen our harrs with thy holy Spirit, that confide ring shou halt made all things for the glory of thy name forwemay in all oundooings, enterprises, counsels, and purpoles, chiefely about all things feelerthy glory i that we may fully acknowledge thee, not emely the Authoric of all things; but the rulen, guider and governour of all things, both in bearen and earth that wee never diminish thine incomprehensible glory, by attributing vinto our selves any power, strength, or abilitie to doe, will, or thinke that which is good: but from our harts wee may acknowledge all our goodnes to come from thee, yeelding for the same continuall prayse and thanksgiving to thy glorious Name: that wee neuerby diffrulling thy mercifull providence, dishonour thy Name, butthat e uen in our greatest distresse wee may pue our full confidence in thee, not looking uppon out weaknesse; but flaying uppon thy power; and promises: by harry prayer flying vnto thee our onely refuges that our whole life may be fo framed according to thy boly will in al points, that thy most glorious Name in vs may be fanctified, and that wee be not an occasion that thy holy Name be blasphemed carety

phemed through our wicked life and convertation.

Let thy Kingdome (most mercifull Father) appeare, Thy Kingand manifeltly be declared in all the world, but especi-dome come. ally amongst thy Church and faythfull flocke: declare thy selfe Lord and King ouer them, ruling them by the scepter of thy holy word, and force of thy holy spirit. Increase the number of faythfull Pastors and Preachers amongst the people: blesse their labours to the increase of this kingdome of thy deare Sonne Iefus Christ, and to the destruction of the kingdome of fathan and Antichrist. Suppresse the rage of the enemies, that they may knowe that thou, O Lord, doest raigne in all ages, to the behoofe of thy Church, and terrour of thine enemies. Graunt these mercies good Lorde, not onely to the whole Church in generall, but especially to enery one of vs thy children particularly: Graunt that we may effectually feele the force of this thy kingdome in our harts. Beate down in vs our old corrupt Adam, with all finfull delights, thoughts, motions, and delires: and renew in vs day by day our spirituall and inward man, that we may be wholy bent to delight, think, delire, and doe those things which be acceptable in thy sight.

Frame our harts (good Lord) with fuch humble obe- Thy will be dience to thy holy will, that we may be hartily well con-done in earth tent with whatsoeuer it pleaseth thy goodnes to lay vp- heaven. on vs: that we neuer cease in our miseries, but continually call vpon thee by hearty prayers, although we feele no release at all, yet that still patiently vice may abide, and quietly wayte for thy good leyfure and appoynted time of deliuerance, when thou knowest it shall be most

expedient for vs.

Graunt vs, deare Father, that all our counsailes, stu-Gine vs this dies, labours, and endenours, beeing by thy holy spirit day our daily C3 guided

guided and framed, we may every one in that vocation in which thou hast placed him, so faithfully trauaile, to the discharging of our consciences, and edifying of thy Serve start Church, that our account may be found acceptable beforethy throane and judgement seate. So bleffe our labours and travailes, that we may have sufficient for the preseruing of this present life, and be content with those benefits which thou shalt bestowe upon vs, whether they be many or fewe, acknowledging them to be received of thee: not greedily to care for them, or vainely to delight in them, but thankfully effectme of them, as thy benefits bestowed vpon vs, and as faithfull stewards moderatly to viethem, to the relecte of our brethren, and the discharge of our consciences.

Forgine vs our trefpaffes, as we forgine them that trespasse against vs.

bebit me

A THE TANK

12

Increase in vs (good Lord) the gift of fayth, that we may daily more and more in our foules and consciences be affured, that our finnes be defaced, cleane blotted out, and coucred with the full, perfect, and sufficient facrifice of thy deare Sonne Christ Iesus our Lord and Saniour, once made for vs: that we are vnited, knitte, and made one body with him, partakers of his righteoufnesse, instification, and holinesse, and even fellow heires with him of euerlasting life: that wee may vnfaynedlie from the bottome of our hearts love thee for this thine vnspeakeable goodnesse and mercie: forgyuing from our hearts our Brethren vyhich doe offende vs, pray for them, loue, cherrish, and comfort them as fellow members all of one body, with perfect natural love and compassion linked together to our head Christ Iesu.

Strengthen vs, good Lord, with thy holy spirite, that Leade vs not into tempta- vve be not ouercome with the subtile suggestions and finfull motions of fathan the deuill: holde vs vp with tion. thy mercifull hande, that were fleepe not in finne, that the same and - Miles

We

wee be not drawne away with the wicked world, nor the enticements of the flesh, to delight in wickednesses but so arme vs with thy mightic power, that wee may stronglie abyde all the assaultes and subtile sleightes of our ghostlie enemie, and sincerelie to walke before thy face, both in prosperitie and adversitie, to thy honour and glory, the health of our soules, and prosit of thy Church; through lesus Christ our onely Lord and Saulour; Amen.

# Aciented and a survey of the Lords prayer more at large.

Most mighty and eternall God, who of thine in- our Father finite love to mankind, haft given vs thine owne which art in eternall Sonne Christ Iesu our Lord, to be made beauen. man for vs, in the similitude of sinfull flesh, to become flesh of our flesh, bone of our bones, in all things like vnto vs, sinne onely excepted: who being thy true and naturall Sonne, hath made vs with him, fonnes, children, and beires to thee our most mercifull Father, giving voto vs by grace, that which is his by nature. And by his due, alone, once offered, sufficient sacrifice, hath payde the raunsome of our sinnes before thy divine Maiesty, to satisfie thy inflice upon linfull flesh . VVhich debt being payd for vs, he hath brought vs in fauour with thee; fo that weemay novve with boldnesse and trust come to thee as vnto our most mercifull and louing Father, with full affurance, that as thy loue is fo much greater and more excellent toy vardes vs, then all loue of earthly parents towardes theyr Children, as thou passest all men in goodnesse and mercie, so thou wilt denie vs nothing which shall be expedient for vs. So that although all the Fathers which are in earth, having shaken off all C4 feeling whole

feeling of fatherly naturalnesse, would forsake their children, yet thou wouldest neuer forfake vs, because thou eanst not deny thy selfe: who promisest, that if earthly Fathers beeing cuill, can give good gifts to their Children, how much more wilt thou our heavenly Father, being altogether goodnes it selfe, give good things to them that aske in thy Sonnes name? And that although a Mother should forsake her Children, yet wilt thou not forfake vs thy Children, whom thou haft before the beginning of the world in thy deare Sonne Iesu Christ, chosen to be thy children and heires with him of thine immortall kingdome. VVhereof that we in our selues might be fure and certaine, and our of all doubt, that we are the children and heires of everlasting life, thou hast given into our harts thy holy Spirit, as a truepledge and earnest of our inheritance, which Spirit doeth assure our spirits that we are thy Children, and therefore cryeth in our harts, Abba Father, and bargassa vis no sacral ev a

VVee therefore as thy deare Children, raunfomed and bought by thy deare Sonne, flee to thee our most louing and mercifull Father, who in goodnesse art infinite, in mercy aboundant, in substance incomprehensible, in immortality cucriafting: vvho by thy mighty power and fingular providence ruleft all things, according to thy heavenlie wisedome : beseeching thee for thy deare Sonne Christ lesus his sake, that as thou hast sufficiently fette foorth thy glorious Name in making the whole world, heaven, earth, and all thinges therein contayned: fo vvee may in beholding and viewing thy creatures the vvorkes of thine handes, be lyfted vp to thee our Lord GOD the Creatour and Maker, and in them glorifie thy holy name, acknowledging in themthy fingular goodnesse and loue towardes man, for whole recline

Hallowed be-

whose vie thou hast created all thinges, both in heaven and earth: and that wee may for the fame, even from the bottome of our hearts, yeeld due honour, prayle, and thankigining to thee (deare Father) all the dayes of our lyfe. Graunt most mercifull Father, that we may in heart and minde be fullie affured, that thou by thy heauenly providence rulest and guidest all things in heaven and earth; fo that nothing in the whole worlde commeth to passe but according to thine appoyntment : that thou guidest and framest the affayres and doings of men, that thou half even they chearts and all they powers in thy mercifull hand, to turne them which way so ever it seemeth best to thy godlie visledome: so that whethereve be in prosperity or adversity, we may acknowledge both of them to be thy worke in vs. and therefore beno lesse thankfull for sicknesse then for health: for forrowe, then for comfort: for a troubled minde, then for a quyet : for imprisonment and banishment, then for libertie: especially seeing weeknowy that thou turnest them all (seeme they never so sharpe) to the comfort and commoditie of thy Children which feare thee: and that in all things which shall befall vnto vs, whether they be greeuous or ioyous, prosperity or aduersity, life or death, thy holy name may be fanctified in vs by yeelding due and continuall prayle and thankigining to thy eternall Maiesty: that we never cease to put our full trust and confidence in thy mercy, who hast promised to be our defender, buckler, and shield, to keepe vs as the apple of thine eye, to deliner vs when we call vpon thee, to open when we knock, to give when we aske: that wee knowing our owne weaknes, that of our selues we have no power or strength to do, no not so much as to will that which is good, we may acknowledge al our strength C 5 comfort, danae

comfort joy faith love hope, and confidence to be thine only gift and work in vs. And for the same, & the increase of the same, and for all they benefits in vs, wheref we seele our schoes destitute, we may constantly see voto thee by harry prayer, requiring the same at thy mercifull hand, And having felt thy increiful dealing towardsvs, we may alway to the ende of our life continue thankfull to thy bleffed Name: that we never fpeake or thinke of thee (ô Lord God) without high renerence and an obedient feare voto thy glorious Name domaid be a flabing worth

Thy kindome (ii And that thy kingdome (O Lord) may more glorioully thine amongst men; subduenthe hearts of the pedple to be obedient to thy word. Lighten all nations with thy glorious Gospell: rayse vp faithfull Ministers of thy word, aboundantly in enery place, who with pure and perfect zeale in true knowledge may feede the hungry foules with the foode of life : Lighten the hearts of thy Children, whomever thou half not called to the feeling of thy mercies in thy fonne reuealed . Beare downethe furie and rage of the kingdome of fathan and Antichrift, with all tyrants, who heve theyr viter mallice and furie against thy deare and faythfull flocke . Confound theyr deuises, suppresse theyr pride, and so strengthen all thy true and faythfull feruants against theyr rage, that they may have true wifedome to confound they'r enemies, and stediast constancie to professe the thus of thy glorious Gospell, enento the death . And that everie une of vs may feele the force of this thy kingdome parcicularly in our felues, we befeech thee kill in vs, by thy holy spirit, all wicked delights of sinne, and vanities of this world . Mortifie in vs our earthly and carnall affec tions, and graunt that wee may have our full delight and pleasure in thee our heavenlie Father; and in thy Sonne

Sonne Christ Jesu our Lord and Saniour, and reverently embrace thy holy yvord, that our foules may be comforted therein, and our fayth thereby confirmed. Lighten our understanding, that wee may in thy holy word learne, and in hart be fully afforced that thou are our most mercifull Father: and thy deare Sonne, our Lord and Saniour. Beate downe in sall finfull motions of the aduerfarie, which doe rebell against thy holy spirit; and fertleand frame our minds by they holy spirit in ys, that all rebellion in our fesh being killed, we may quicely with stayed minds and consciences for our full loy, comfort, and confolation in heavenly things, walking before thee in fincerity of minde: put opr full truff and confidence in thee, refl and quyer our felues wholy in thy migheic protection and providence.

And for a much (O Lord God), as of our schues we be Thy will be nothing but stubbernesse and rebellion, we befeech street done in earth (deare Father) that as thine Angels in heaten doe wil, as it is in lingly obey thy will without reliffance. To we thy chil. heaten. dren in earth (all stubbernesse and perversenesse, by thy holy spirit to us being viterly extinguished and quenched) wee may willingly submit our selves, resigne and yeeld our whole affections to thee, O Lord, to be governed after thy bleffed and heavenly will. That wermay feele in our felues no other motion or defire, then a meete confent to thy holy will: that what locuer affecsions in vs fight against thy holy will, abou wilt veterly make them voyde. That we never will any thing of our selves, but that thy holy spyrite in vs may governe our hearts, by vyhom inwardlie beging taught, vyeemay learne to loue, embrace, and take comfort in those things that please thee, and to hate those things that displease thee: That our hearts, minds, and wills, beeing wholy ereeles,

wholy subdued to thy most blessed will, we may willing. lie be content with that estate of life, which it pleaseth thy goodnesse to exercise vs withall in this world, whether it be in advertity or prosperity, in sicknes or health, in ignominy or glory, in quietnes or trouble, in forrew or gladnes. Graunt vs, deare Father this willing and patienemind, that even in our greatest distresse we may be content with thy good will, & notto murmur origrudge against thy Maicsty, knowing that thou wilt lay nothing vpon vs, but that which that turne to our goodnes or profit. And that we may patiently abide what focuer it shall please thee to lay upon vs: that wee be assured in our hearts, that thou wilt not lay more unto vs, then thou wilt give vs strength to beare, and even in our greatest after the property of the strength to beare, and even in our greatest after the strength to beare, and even in our greatest after the strength to be a stre Aictions, wilt finde a way for our delinerance, and that the power and firength is more fully declared, when we feele our felices viterly voyde of all firength, and fee no way of delitierance: that we may in our most greenous allaults, conflicts and anguith of mind, submir our selves wholy to thy blessed will, & looke for our deliverance at thy hand, when they knowest it shall be most expedient for vs, & most for thy glory, leaving the time and meane of deliverance to thy good will and pleasure, and that in the meanetime we never egale but call vpon thee, by hard ty prayers continually as thou hast commaunded, ontill such time as thou shalt heare our petitions. And although after many and fundry callings upon thee, thou seeme not to regard vs, but rather deale more extreamely with vs: yet not with standing strengthen vs so with perseue. rance in prayer, that we faint not, but still continue in prayer being assured, that although we feele our selues nothing released, yet we may quyet our selues heerein, that vece as thy Children haue layde our complaymes, greefes, Viorina

gricles and forrowes in the bosome of the cour heaven by Father, who wilt as a louing Father when hee feeth it most couenient, helpe vs. And that although thou seeme nothing to graunt our requelts, yet wee honour thee in calling upon thy Name: seeing thou doest accept it as a most chiefe honour, to be called upon in the day of trouany be contented to distribute them according to. 31d

Mand foramuch (deere Father) as thou dooft by thy Give > this mighty power nourish, feed, sustaine, presence, & main-day our daytaine all living creatures, yea, enenthe very young foule and beaftes, we befeech thed to fende voto vs thy chyl dren, (ouer whom thou halta more special leare) all things necessary for thys our present life; that we having fufficient, may walke enery one in our calling, in finceritie and pure holines before thy face, acknowledging all our benefits of riches, wealth, health, meate, drink, apparrell, and allour flibflance to bethy meere gifts, beflowed vpon vs, and delinered unto us from thy hands that wee be not drawne from thee through fetting our mindes too much vpon them, but so moderatly viethe, sthy benefits for a time bestowed vppon vs, knowing that thou wilt at our hands require an account how we have vied them. That we doe not carefully gape or feek after them, but diferectly to thy glory we them acknowledging in them thy goodnes and liberality towards vs. And feeing, most mercifull Father, that it is not our trauaile, labour, paines, studie, or endevour which is able to get vs our living, but onely infomuch as it pleafeth thy goodnes to bleffe and prosper them: wee befeech thee, that if through our great travaile and paines, wee be yet still in pooreand meane estate, that thou wilt give vs a contented heart, knowing that thereby thou lettell vs understander that it is thy good will and pleasure, so to keepe clesels

keepevi vnder, that wee more effectually may give our school of the control of the chy will and pleasure more aboundantly to bleffe vs & our travaile, to fend vs aboudance of all things, we beleech thee (deere Fathen) give vsa thankful hart to acknowledge them to be thy good gifts, and frame our harts with such liberalitie, that wee may be contented to distribute them according to the necessitie of thy children, being affored that thou half to that end made vs Stewards over them, that thou maist at his hands require much, on whom thou haft befowed much: fo that we having the due estimation of the bes nefites which we ought to have, may both renerence thy goodnesse in thy benefits, and supply the want of our brethren, to the reliefe of theyr necessitie, and fur theraunce of thy glory.

Forgine vs our trespasses arme forgine

And whereas (most mercifull Father) thy some our Lord and Saujour Christ Lefus, thath in our nature paid the raunfome and debt of all our finnes; which we have the that iref- from the beginning of our life committed, and doe daily passe against ly commit, wee beleech thy gracious goodnesse, than thou wiltby thy holy spirit in our harts, affure our soules and consciences with a lively fayth, that by that same one alone sufficient sacrifice, the punishment of our sinnes is payde, thy vvrath appealed, and thy inflice fatil-fied, whereby our consciences may bee quieted and sette lat peace with thee our mercifull Father and GOD. Let vs, deere Father, feele in our foules and consciences, that wee are united and knitto thy deere sonne Jests Christ, and made one body with him, & heire with him of cuer-Ring glory, so coupled and joyned with him, that we are members of his body, we may be affured that it is outs! that his righteoulnelle, is our righteoulnelle: his latisface tion and holines is ours: the curfe, condemnation and death

death which he suffered, is the same curse, condemnation, and death due for our finnes: that weeknowing that our finnes be done away, and cleane forgotten and forgiven by thy mercifull love and goodnesse declared in offering vp thy sonne to death for vs, we may be driven to loue thee vafainedly from the bottom of our harts, for this thine ynfpeakable loue. And confidering that thou half in mercie pardoned to many our hainous offences, we may gladly be mooued to forgive one another theyr offences, and put out of our hart all rancour, malice, and hatred toward our brethren, knowing that wee are all members of one body, Christ our Saujour: that so surely as we have forgiven all them that offend against vs, we may be so certainly assured, that thou our merciful father hast forgiuen vs, like as wee haue forgiuen our brethren.

And for-almuch (most heavenly Father) as we of our Lead 15 not Selues be feeble, frayle and weake, and hauea strong and into remptafubrile adversary fathan the devill, vyho goeth about tion, but decontinually like a roaring Lyon, feeking whom he may liner postrom devour : we befeech thee strengthen vs by thy holy spyrite, that we may withstande thy subtile suggestions and motions: hold thou vs by thy mercifull hand, and keepe vs alwaies in thy fafegard and protection, that we be not ouer-come in the mighty affaults of our aduerfarie. And for-almuch as he often vieth euen our owne fielh armed against vs, to conquer vs, vve humbly befeech thee deer Father, mortifie, sibdue, & kyllin our steshall subtile fuggestions, and sinfull motions of fathan, that we yeeld not our felues as flaues therevnto, but continually fight against them, and bring them into subjection of the spirite. Graunt vinto vs most merciful Father, that wee be not drawne through the subtile and sliely torments of fathan, to have our delight and pleasure in the vanities on mine

of this present world, but by thy grace, might, & power, may so in the prosperity of this life be vpholden, that our minds with full joy and comfort may be lifted up to our perfect confelation in our Lord and Saujour Christ, and in him, take our ful and perfect joy and confolation, fo that no vaine delight of this world put vs from the same, neither any sharpe adversity, as povertie, miserie, or calamitie, through the malice of the deuill, drive vs to difpaire of thy merciful goodnes towards vs: but alwayes being thorough thy grace and assistance defended, wee may be fully and perfectly, armed against all the subtile intrappings of fathan, and reft wholy in thy merciful defence and ayde. For thou haft (O Lord & eternal God) in thy government, all thinges in heaven and earth, all power and dominion ouer all creatures, Angels and deuils, to rule them according to thy good pleafure and will, to the profit and commoditie of thy Church, and euery faithfull member thereof, and to thine owne incomprehensible glory: in all things, in all ages, for ever and ever thy glorious name may be exalted, & thy faythful flock edified through Christour Lord, Amen.

# A confession of sinnes, with faith and

Merciful and heavenly Father, wee thy fervaunts doe humbly profitate our felues before thy Maiestie, acknowledging heere in thy sight our hay-nous offences committed against thy Maiestie, seeing & beholding thy heavy wrath against them: we feele our selves laden (O Lord our God) with a huge companie of horrible sinnes, whereof even the very least, beeing but conceived in thought, is sufficient in judgement to throw vs downers the every lasting burning Lake. Our owne

owne consciences, o Lord, doe beare witnes against vs. of our manifolde transgressions of thy blessed Lawe, of our securitie and sencelesse blindnes, running headlong to destruction, committing sin after sinne, although not notorious to the world, yet horrible before thine eyes. The thoughts of our hart rife vppe in judgement again & vs: the vanitie of our talke before thy Maiestie condemneth vs : the wickednes of our deedes from thy light reiecteth vs: all our wicked thoughts, words and deedes, with the inward corruption of our nature, doe altogether as it were a whole lumpe & loade of finne, lye heauie vpon vs, and with their intollerable waight, do euen pressevs downe to hell. VVe doe daily grone under the burthen of them, inwardly lamenting our own folly fo greedily running into them. In heaven, earth, or hell, we see none able to sustaine the weight of them, but euen thy deerely beloued sonne Iesus Christ, who in mercie infinite, and compassion endlesse, hath sustained and ouer-come that endlesse punishment due vnto them: in him therefore, in him, most mercifull Father, & through him we come to thee, beeing fully affured according to thy promise, that thou wilt accept and take that full recompence which he thy deere sonne hath made for vs, as a just raunsome for all the sinnes of all those who with a true faith take holde on him. In him therefore we fee thine anger towards vs appealed, thy wrath fatisfied, & our debts payde.

Increase in vs., good Lord, we beseech thee, this livelie and feeling fayth, for we feele it often-times in vs very weake, and troubled with many doubts: increase in vs (ô Lord,) that we may through thy holy spirit bee affured, that the punishment of our sinnes is fully in thy sonne discharged. Makevs, O Lord our God, to feele thys

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this same in our soules and consciences, that lefus Christ is ours, and althat he hath done: that we are graffed into his body, and made one with him, and therefore fellow heires with him of euerlasting life. Let vs not onely have these wordes in our mouthes (good Lorde) but through thy holy Spirit, let vs feelethe comfort of them in our hearts fully fealed and ferled in vs : that we feeling our selves inwardly before thy judgement seate discharged, and our consciences towardes thee appealed, may bee swollowed up with an unfayned loue toward thy heavenly Maiestie, and towardes our Brethren for thy fake. Make finne to dye in vs daily more and more, that vve may hate, detest, and viterlie abhorre all sinne and vvickednesse in all men, but especially in our selues: that wee may strongly through thy holie Spyrit set our felues in open warre and defiance agaynst all sinne and wickednesse: that vvee please not our selves in our sins, but straightly examining sinne by the just rule of thy holie lawes, vvee may vueille from the bottome of our hearts condemne even the least sinne in our selves, hauing our vyholeioy, comfort, and confolation vppon those thinges which be agreeable to thy bleffed will, alwayes being afrayde to doe anything contrary to the same: that we may even from the bottome of our harts. examine and try our thoughts, before thy prefence, that they be vpright and vnfayned, not hypocriticall in outward shew onely and appearance, but that even all corners of our hearts beeing opened and disclosed before thee, wee may even as though it were openly before the face of the vvhole world bring them in thew, knowing that a double heart is detestable in thine eyes: and that we may walke alwayes as before thine eyes, not onlie before the eyes of man, being more carefull to walke circumfpect-

circumspectly, in this respect, that we have thee to be a viewer of our dooings, a thouland fold more then the eyes of man: that thus wee may walke as becommeth thy Children, not onely in outward thewe, but also in fincerity of heart, abhorring even the least sinne in our selves, striving, relisting, and fighting agaynst sinne, nor delighting our selves in sinne, nor nourishing the same in our breaft, but earnefflie embracing, and studiouslie feeking after those thinges which be pleasaunt in thine eyes: that neyther the feare of man, nor loffe of goods, lyfe, landes, possessions, or friendes, dravve vs avvay from thee, to doe any least thing contrarie to thy will and pleasure: neyther the fauour or friendship of man, nor yet the flattering enticements of thys worlde, nor the vaine promotions of the same doe moone vs anie whit from the true and endlesse joy, delight and pleafure which we ought to have in those things which be agreeable to thy will, and the constant performance of the same! but that alwayes to the end of our life we may continue in thy paths, growing & increasing from faith to faith, from strength to strength, till at length we shall come to thy euerlasting rest, Amen. stanout contratche fame, can be bet-

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Lord our God, and heavenly Father, for almuch as by thy holy word we are commaunded in our prayers not onely to be mindfull of our selves, but also of all other thy Children, yet even of our enemies: wee commende vnto thy Maiestie all thy whole true and catholicke Chutch, and every member therefor: that as it hath pleased thy goodnesse by the bright beams of thy holy word, to shine over the whole world, D 2 where-

whereby thou hast expelled, driven away, and caused to vanish the darke and missie clowdes of ignoraunce & superstition; so thou wouldest vouchsafe by thy holie spirit, to touch the harts of men, that they may joyfully embrace that thine so high a treasure sent amongst vs. that through our vnthankfulnes wee prougke not thy Maiestie in anger to take it from vs. Crush, bruse and destroy with the breath of thy mouth, the mighty power of that man of fin, which so proudly exalteth himselfe about all that is called God. Let not thy simple flocke, (deere Father) in whole consciences hee of long tyme hath and yet dooth fitte as GOD, be any longer poyloned with his sweete enticing poysons: but so lighten their harts, that they may perceive his juglings, and embrace the fweet comfortable doctrine of life euerlafting. reuealed in thy glorious Gospell one out and more distriction

And foralmuch as it hath pleased thee in mercy about all Nations of the earth, to powre downe the sweete howers of thy heavenly graces vppon this our English Nation aboundantly, in more plentifull wife watering the same with the giftes of thy holy Spirit, in promoting thy Gospell, and overthrowing idolatrie, wee befeech theeto continue thy fauour toward the same, and vtterly roote out all remnants, reliques, and monuments of idolatry, that thy glorious Name may be throughly exalted, in fincere, pure, and holy worthip. And as thou halt in mercie from amongst vs in thys thy Church, vt. terly banished all false, venemous, and poysonfull doctrine, wherewith the foules of thy chyldren heretofore have been wounded to death, and in place thereof haft placed the true and comfortable doctrine of lyfe everlasting, where-with the soules of thy chyldren be fedde and nowrished to euerlasting joyle so inlike mercy and fauour

fauour wee befeech thee, deere Father, establish in the same thy Church, a true, perfect, and sincere regiment thereof, according to the prescript rule of thy blessed word, al fantalies of mans braine, & dreames of humaine policie vtterly abolished: that thy glorious Maiesty only may be exalted in the light of thy glorious Gospell: and that thy Church may flourish & increase, being through thy protection ayded, supported, maintained, and defended: we befeech thee by thy holy Spirit, guide and rule enery part and member thereof, especially thy feruaunt Elizabeth, our Queene, whom thy gracious fauour and mercifull providence hath appointed a chiefe member in the same : vnder whose winges (next vnto thyprotection) it hath a chiefe succour and supporte. Graunt vnto her, O Lorde, a pure and perfect zeale, aboue all things to promote thy glorie: first and chiefly in labouring and endenouring of her selfe earnestly in wiping away and purging out of thy Church all blots and deformities, to reduce the same to a pure and sincere forme of vvorship, agreeing to thy blessed vvord, vtterlieto remooue all stumbling blocks, which stay and hinder the course of thy Gospell: give her in like manner, O Lord GOD, the spyrite of vvisedome, discretion, and government, that with equitie and inflice the may see thys whole Realme, which thou hast committed to her charge, peaceably and quietly governed: that Thee may studiously labour, that as well thorough the vyhole realme vertue be exalted, & vice abandoned, as especially in her owne house and Court, that all wicked vanities of thys vvorld, all licentious and inordinate life, all flattering and dissimulation being vtterly banished, the feare of thy glorious Maiestie may so raigne in the harts of all vvithin her highnes Pallace and Court, that their lives &

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convertation may be agreeable to thy bleffed will, in finceritic and true holinesse and integritic of life, that from them, as from the head, may thine puritie of life & conuersation, as an example and patterne of true godlinesse to the whole Realme. Preserve her wee beseech thee good Lord, from all conspiracies and treasons, that if it be thy good will hee may have a long and quiet raigne ouer vs, to the benefite of thy Church, and the aduauncement of thy glory. Indue the whole Counsell, good Lord, with true and perfect wisedome, that in all their confultations & counsels, having thee present before they reyes, they may confult of those things which principally and chiefely may be for the aduauncement of thy glory, and the commoditie of thy Church, and next for the quiet peace & gracious gouernment of thys Realme. So lighten all inferiour Magistrates of thys Realme, good Lorde, with the brightnes of thy holy Spirite, that understanding the will, they may zealouslie defende, maintaine and further the course of the Gospell with the sworde of instice, cut off the wicked and cherrish the godly. Abold Buildan Castoons too

Defend and gouerne, by thy holy Spirite, the Passours of thy Church, and labourers in thy vineyard, that they may zealously, earnessly, and diligently seede thy slocke committed vnto them, with the soode of life thy blessed word, where with their soules may be nourished to life euerlassing. Increase the number of them, deere Father, place ouer euery slock a godly, learned, and painefull Passoure, who may painfully & carefully trauaise euery one in his charge, to bring thy people (which nowe alas in most parts do wander & goe astray like lost sheep) to the true knowledge of thee their Lord and God, and of thy deere son Christ Iesus their Sauiour. And for thy mercy,

we befeech thee, to take pittie vpon thy poore and simple flocke, roote out all fauening VV olues, which have crastilie erept into thy sheepefold, and do make havock of the soules of thy simple flocke. Cast out all hirelings, tyme-servers, and dumbe doggs, which to fill their bellies onely, have thrust themselves among thy sheep, and do plentifully suffer the flock of Christithy sonne, to bee deuouted and scattered of the VV olse. Stirre vp good Lord, & place in their roomes faithful shepheards, which diligently, painefully, carefully and earnessly may labour in thy vineyard, seeke to winne the soules of thy people, out of the tyrannie and power of sathan, to the freedome of thy deere sonne Christ Iesu our Lord.

of thy deere some Christ Iesu our Lord.

And that thy Church may better bee surnished with godly and learned Passours, we beseech thee prosper and increasedinal godly knowledge, at Schooles of learning, especially the two Vniuersities, Cambridge & Oxford; Graunt deer Father unto at the students of the same, that the chiefe end of at the writing of the farther.

the chiefe end of al theyr studies, may be to the further source of thy Church, and maintenaunce of the common vivealth. Blesse they studies, decre Father, that al vaine studies sette aside, they may so fructiste and profite in al profitable and godly sciences, that heereaster they may become profitable members in thy Church, & godly vp-holders of the common vivealth. Graunt, good Lord, to al the whole Commons of thys Realme, that theyrs harts beeing touched with a sincere seare and re-uerence of thy heavenly Maiestie, acknowledging thy

mercie in placing over them a godly Princesse, they may every one in they callings, walke in al true and humble obedience onto her, in thee and for thee without resistance, tumults, insurrections, conspiracies, or rebellions: knowing, that to resist the higher Powers,

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goodnesse to guide & gouerne the harts of all the whole Realme of cuery degree, that every one in his calling, being by thy grace supported, may so occupie thy talent, that thy glory in all things may be advanced, thy church inlarged, and thys whole Realme into sincere goodnes, vertuously reduced.

Moreover, we beseech thee (O Lord our GOD) in mercy behold all those which suffer persecution for thy glorious words fake, whether it be imprisonment, death, or banishment, or whatsoeuer els; strengthen the good Lord, that they having thee alwaies before they eyes, and the glory layd up for them in the life to come, may continue constant in defending thy truth, without feare of man, or vaine alurements of thys world, that whether it come by life or death, they may glorifie thy holy name, in continuing in the truth to the end. Preferue in like manner we befeech thee, all others thy Children, whom it hath pleased thee with any other kinde of croffe to chaften for their amendement, whether by pe-Rilence, famine, warre, pouertie, imprisonment, sicknes or banishment, trouble of conscience, vexation of spirit, disquiemesse of mind, want of spirit, want of spirituall comfort, or what kinde of affliction of body or minde thou dooft try them with: that by thy holy spirit beeing fully affured that thou by this thy correction mindeft to call them back to a feeling of theyr finne, and due confideration of their life and conversation, that they may patiently abide thy fatherly tryall, looking for ayde, helpe and comfort from thee, when it seemeth most convenient to thy godly wisedome: and beeing by thy merciful hande once delivered, may acknowledge thy fingular power and worke, gitting all laude and prayle to thy glorious

glorious Name: and afterwards, all the dayes of they't life, studie to liue before thee in sincerity and perfect holines, euen to their liues end, Amen.

# Morning prayer for prinate houses

Gracious God, and louing Father, according to thy commaundement, we doe heere present our selves before the throne of thy mercie, acknowledging and confessing from the bottome of our harrs, that we be miserable sinners, daily breaking thy commaundements, both in thought, word, and deed, wherin we justly deserve everlasting damnation, and to be veserly throwne from thy presence; yet, O Lord, weesee thy goodnesse against owards vs, who not suffering vs thus to perrish in our sinnes, hast sent thine owne deere sonne Iesus Christ, to take voon him whatsoeuer is due, to reconcile and make vs at one with thee againe. In him therefore good Lord, and through him, doe vvee come vnto thee, befeeching thee for his fake, that wee feeling the grieuousnesse of our sinnes, and groning under the burthen of them, may feele the release and ease of them, in that wee be through thy holy spirit assured, and stedfastly beleeve, that Christ hath borne the burthen of the euen for vs. Graunt likewise, O most mercifull Lorde and heavenly Father, that wee beeing affured hecreof in our consciences, may through thy holy Spirit beerenued in the inner man, to hate, detest, and abhorre fin, and to studie to live according to thy blessed will during our whole life.

WVee doe not onely pray for our selues, but also for all thy vyhole Church, especially such as bee persecuted for thy word: graunt vnto them, that whether it be

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by death or life, they may glorifie thy Name to they lyues end. Be merciful to this Church of Englande and Ireland, we befeech thee good Lord, and preferue every part and member of the same, especially thy servaunt Elizabeth our Queene: graunt her al such gifts as be need ful for so high a calling, to the advauncement of thy glorie, and benefit of this Common-wealth, to the establishing of a perfect government of thy Church, according to the prescript rule of thy blessed worde, to the rooting out of al supersticion and reliques of Antichrist, to the governing of her lubiects in al peace and tranquilitie. Defend her, O Lord, from al conspiracies, treasons, and rebellions, and so worke in the harts of al her subjects, that knowing her authority dooth come from thy heavenly Maiesty, they may with obedient harts humbly obey her in thee and for thee. Preserve the whole counsel and the Magistrates of the Realme, that being lightened through thy holy Spirit, they may defend the truth, suppresse wickednes, and maintaine equitie. Behold al the Pastours and Preachers of thy word, blesse theyrlabours, increase the number of them, place ouer every Church a painful watchman, remoue al idle lubbers, & confound the power of Antichrift, and turne the harts of the people that they may bee obedient to thy truth. Bleffe the two famous Vniuerlities, Cambridge and Oxford, and al the studients of the same, with al Schooles of learning. Behold al those that be afflicted with anie kind of croffe, that they may profit by thy correction in newnelle of life. (%)

Lastly, for our selves heere gathered together, vvee humbly (ô Lorde) crave at thy handes, that it would please thee to make vs thankful vnto thy Maiestie for all thy louing kindnesse sheeved vnto vs even from our in-

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fancie: especially, that thou hast this present night delinered vs from all dangers both of body and foule, wherinto many have fallen, as wee into like manner should have done, if we had not been stayed with thy mercifull hand: that thou hastalfo graunted vnto vs fo sweet and comfortable reft, and hast now presently brought vs to the beginning of this day. For these things, good Lord, we yield vnto thee most harty thanks, befeeching thee to make vs more and more daily thankfull vntothy Maiestie for them, and pardon our vnthankfulnesse. And as thou hast safely preserved vs vnto this present houre from al the daungers of this life : fo wee befeech thee continue thy fauour towards vs this day, and the whole course of our life. Defend vs, O Lord, that we now entring into the affaires of this day, be not drawne away with the vaine allurements of this world, to sinne and wickednesse: that we walke not in the shadow of death, that we benot intangled in the mares of finne, that we stumble not at the blocks of iniquity, that we finally fall not into the pitte of death and destruction : being shadowed under thy vvinges, vve may cheerefully and constantlie goe on forward to the end of our course. Graunt vnto vs, O Lord our God, that this good time vvhich thou grauntes vnto vs in this life, be not idely, or vainly of vs confumed, but that every one of vs may be diligently exercised in his calling this day, and all our life long, being affured that thou wilt once call vs to yield an account of our stewardship: induevs, we beseech thee, with those gifts and graces which be needfull for vs in our calling, and that with a pure and fincere conscience we may vie them to the benefit of our brethren, and difcharge of our own consciences before thy Maiesty. VVe befeech thee, O Lorde, that in all our consulations, words in material

words and workes this day, and the whole course of our life, we may alwaies haue thee present before our eyes, knowing that thou feeft even the very deep thoughts of our harts, which alwaies may bee as a bridle to pull vs backe, that we neither doe nor yet consent vnto any fin or wickednes: but that alwaies vve may bee so exercised in the affaires of this life, that we looke still to the end of our course, when it shall please thee to bring vs through the pilgrimage of this life to our everlasting rest with thy deere sonne Iesus Christ our Saujour. In whose name for these mercies and whatsoever thou knowest to bee needfull for vs, and for the vvhole Church, we pray vnto thee, as he himselfe hath taught vs in his holie word, saying: Our Father, &c. The Lord bleffe vs and saue vs. the Lord make his face to shine vpon vs, and be merciful vnto vs, the Lorde turne his fauourable countenaunce towards vs, and graunt vs his peace. The grace of our Lord lesus Christ, the love of God the Father, and the most comfortable fellowshyp of the holy Ghost, bee with vs, preserve and keepe vs thys day and evermore, Amen.

# & Euching prayer for private houses and Families.

Gracious God & louing father, &c. As in the beginning of the morning prayer, reading so foorth
till you come to this marke (\*) Then read thys

following for the Euening.

Lastly, for our selves heere gathered together, wee render most harty thanks for thy maiestie, ô Lord, which hast hetherto from our infancy, preserved vs by thy mercie fro all perrils & dangers both of soule & body wherevnto fraile man is subject, that thou hast sent vnto vs all things

things necessary for thys present life, as health, food, apparrell, and such like, which many of thy deer chyldren doe want, beeing not with standing as preciously bought with the precious blood of thy deere fonne, as wee bee, and yet lye in miserie and calamitie, oppressed with pouertie, nakednelle, imprisonment and banishment, in which case also, deere Father, thou mightest have brought vs. faue onely that thou dealest beerein more fanourably with vs then with them. For the which thy louing kindnesse we gyne thee hartie thankes, desiring thee, that as thou half hetherton hus favourably in mercie preserued vs by thy protection, and euen presentlie thys day half brought vs past all dangers thereof: so wee befeech thee good Lord, in like fauour beholders thys night, that we taking our naturall rest & quietnesse, may thorow thy protection be defended, that our bodies resting, our foules may be occupyed in beholding thy fayour and mercy toward thy chyldren, still looking for the comming of our Lord and Saujour Jefus Christ for outfull redemption. Graunt that our fleepe bee not immoderate, according to the lust of our flesh, but asmuch as is sufficient to refresh our weake nature: that beeing thus refreshed, both the body & the mind may be more able to doetheyr feuerall office and function, in that voeation wherein thou half placed vs. in Vinsunal

Be thereby put in minde of our long rest of death: that as we doe now lay downe our bodies in bed, so we may be thereby admonished, that hereaster they shall be layed down in grave, to be consumed to dust, earth, and ashes, from whence they were taken: That we having this before our eyes, may be stirred up in mind warily to walke in this our pilgrimage, not knowing when the time shall

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Godlie private prayers

be of our departure, but alwayes to bee found readie with our Lampes of pure fayth clearelie burning, that vvee may be accepted to meete the Bridegroome, when our mortall, earthly, and corruptible bodies shalbe made like to the glorious body of our Lord and Saujour Christ Telu, there to raigne with him in perpetual ioy and confolation together with all the electe Childeren of GOD, continually lauding with all the heavenly multitude the glorious Maiestie of thee our Lord God and heavenly Father, in our onely Lorde and Saujour Icfus Christ. For these and what so ever else thou knoweff to be needefull for vs and thy whole Church, wee pray vnto thee, as hee himselfe bath taught vs, saying: Our Father, &c. moutel salient, bood boog sort hisself

The Lord bleffevs and fauces, the Lord make his face to thine voon vs, and be mercifull vitto vs: the Lord turne his fauouble countenance vnto vs, and graunt vs his peace. The grace of our Lord Telus Christ, the loue of God the Father, and the most comfortable fellowship of the holy Ghoff, Be with vs, preferue and keepe vs this

night and cuermore, Amen.

A prayer to be saide before the fludying i to in the seading of holy Scripture. 1

Heauenly Father, what so ever I am, what so ever I have, what focuer I know, it is only by thy free grace. For by nature I am the child of wrath, and I am not borne a new of flesh and blood, neyther of the feede of man, or of the will of man. Flesh and blood can not reueale the misteries of thy Heavenlie Kingdome vinto mee: but by thy bleffed will I am that I am, and by the same know I that I knowe : Therefore, O Father, doe I commit into thy handes onely, my faluation. If

If my knowledge be small, yet I doubt nothing but that I am the childe of thy cuerlasting kingdome: and therefore by thy mighty power I shall growe (when it shall be thy good will and pleasure) to a more full and riper knowledge, as of a more perfect age, wherein my faith shal be fully able to comprehend and perceive the breadth, depth, height and largenes of thy great mercies and gracious promises. Bur seeing, O Father, thys power of full knowledge and perfect revelation, paffeth all power naturall, and remaineth onely in thy power, & the light of thy spirit: O Lord, doethou what somer it shall please thee, to open vnto me and all the rest of thine elect servaunts and children, depending voon thee, so much of the light of thy countenaunce, as may be most for thy glory and our comfort, yea, and at such time as shall seeme good to thy wisedome and fatherly mercie. In the meane while thus resting wholy vpon thee, neyther can I despaire, neither will I be too much carefull, although I cannot attaine to the knowledge of manie of thy workes, neither to the understanding of manie places of thy Scrptures. But I will confesse vnto thee the weakenesse of my fayth, wayting alwaies for the further reuealing of thy glorious light to bee vitered vnto me thy poore servaunt, when thou shalt thinke (of thy Fatherly benouolence and goodnes) meete & convenient. I knowing most assuredly that thou wilt pitty my weake imbecilitie and childish infancie, and cause the same to ferne for thy glory, & my great commoditie: seeing that Lerre as a child before such a Father, which canst not put off thy fatherly pittie and compassion, but rather as thou hast bought mee vnto thee, to be an heyre of the kingdome by the blood of thy naturall sonne my Saujour Iefus Christ; so am I sure that thou wilt lighten mee in the

the end with full fruition of the bright light of thy coutenaunce, that I may fee thee and know thee, as this thy fonne knoweth thee yea, fee thee and know thee my Father face to face, and know thee as I am knowne. Thus reft I onely in thy hands (O my God) crauing of thee to increase my knowledge in thy holy word, wherby I may know thy good will and pleasure. And knowing the same, give me, ô Lord, thy holy Spirit to conduct and lead me in the same all the dayes of my life, that in sinceritie of fayth, and purenelse of lyuing and conversation, thy glorious Maiestie may be magnified in me for ever. Graunt this, ô Father, for thy deerely beloved Sonne our Saujour Iesus Christ, to whom with thee and the holy Ghost, be all honour, glorie, and praise, world without ende, Amen.

\* Prayers and thanksgivings to be said before

denie good to thy wheld not and winerly mercia.

# sinem la eglicition ell organis sonne I denotie

Lord our God and heauenly Father, in thy beloued Sonne Jefus Christ, work in our harts true
repentance, with increase of a true & liuely faith,
make vs thankfull vnto thy Maiestie, for all thy benefites
which wee continually receive at thy mercifull hande:
graunt vs the grace, that wee may at this present with
thankfull harts, as from thy handes receive meate and
drinke for the sustenaunce of our bodies, with moderation vse them to thy glory, and through thy blessing, receive by them perfect nourishment: and above all vvee
crave at thy hands, most mercifull Father, the heavenly
food of our soules, which never perisheth: that through
thy gracious goodnesse, vvee may bee nourished and
streng-

Arengthened both in foule and body to eternall life thorough Ielus Christ our Sauiour, Amen.

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Ternall God, and most mercifull Father, we yeeld vnto thee most harry thanks for all thy benefites so plentifully bestowed vpon vs. especially that thou hast at thys present sedde and nourished our mortal bodyes with meate and drinke; we beseech thee in like manner let our soules seele the sweet tast of thy heauenly food, that we beeing fedde and nourished at thy hands, both in soule and body, may in thys lyse walke as it becommeth thy children, and in the life to come, be received to thine eternal kingdome of glory, through sefus Christour Lord and Sauiour, Amen.

A prayer before meate.

Merciful and heavenly Father, who givest foode to every living creature, and without whom nothing can live, blesse and sanctific our meats and drinks, which we are nowe about to receive, that they may turne to the nourshment of our bodies, wherevnto thou hast appointed them: that we acknowledging thy gracious goodnes in providing so liberally for our bodies, may with cheerful hearts bee listed up carnestly to long after the food of our soules, whereby we may be fed eternally, through Jesus Christ our Saujour, Amen.

A thanksgiving after meate, all the and

Heauenly Father, for these thy benefits wherewith thou hast now sufficiently sed our bodyes, we beseech thee make vs thankful; And as wee seelethes of them pleasant to our bodies, so we beseech

beleech thee, good Lord, that the foode of our foules may be as pleasant and comfortable vnto our soules, and that we may with as carefull harts prouide for the nourishment of our soules, as we are carefull for our bodies, til it shall please thy Maiesty to bring vs to the place, when we shall never hunger northirst more, but live eternally through Christ our Sauiour, Amen.

A prayer before meate.

Lord our God and heauenly Father, which hast prouided meate and drinke for the nourishment of our bodies, give vs grace to vse them reverently as from thy hands with thankful harts. And as we doe greatly hunger and thirst for this soode of our bodies, so we beseech thee good Lord, that our soules may earnessly hunger after the like soode and nourishment, that with earnest minds we may seeke to have our soules fed and refreshed eternally, through our onely Lord and Sauiour Jesus Christ. So be it.

Athanksgining after meate.

feruing all lyuing creatures. Graunt vs grace we befeech thee, that with thankful hearts we may acknowledge thy bountifull goodnesse, so liberally gyuing vnto vs all things needefull: especially seeding vs so plentifully at this present with thy manifold blessings, whereof a great many of our brethren are destitute, as in like manner we should be, if thou diddess not deale more liberally with vs: graunt vs therefore, gracious Lord, that we may be thankfull for this thy goodnesse, and to be mindfull of them, which have not such aboundance to relecue them; that being all members of:

of one body, wee may at length raigne with our head Christ, to whom be all honour and glory, worlde without end. Amen.

A thanksgiving after the receiving of our bodily sustemance, and reading of some part of Gods holy words our spiritual foods.

A Lmighty God and most merciful Father, the onely gyuer of all good gifts, who of thy great mercies halt made vs partakers both of the heavenlie gyfts of thy holy word, to feede our minds, and of thine earthly creatures for the necessary sustenaunce of our weake bodies: graunt wee befeech thee, that through thy grace, thefe thy gifts may be made perfect vnto vs; give strength vnto our meate, that it may be our healthfull-nourishment, not to breed in vs any carnall defire of our vaine life, but to enable our bodies to al good works during the time of this present pilgrimage, that so thy good creatures may be our good reliefe to long as thou wilt, and so much as thou knowest to bee expedient for vs thy servants, to finish our daies which thou hast numbred, in the edifying of thy Saints, and glorifying of thy holy Name. And because (O Lord) we know nothing of our selves, but our ignorant harts are ful of darknesse, therefore we befeech thee that thys thy VV ord (which is thyne eternall wisedome) that nowe wee have read, (and wherein wee have had our conference) may be in our minds a shining light of thine onely truth, and in our harts a fruitfull seede of our newe birth, so that thine owne Image may be happily againe restored in vs. & we may be made before thee a boly and righteous people. by the inward vyorking of thy gracious Spirite, dailie ftreng-HOGY

firengthening our harts in earnest love of thy truth, and careful obedience of thy commaundements, through Iesus Christ our onely Mediatour and Sauiour, who in the Sacrifice of his owne body, hath purchased vnto vs al thy fauour, and hath gyuen vs thys boldnesse to call vpon thee: vnto whom (O Father) with thee and the holy Ghost, be all prayse, honour, and glory, worlde without end, Amen.

Adlaishty Cod and molt cauciful feather, the one-

A prayer for all times. In field soio

Lord God Father of mercy and God of al confolation, without whom we have neither hope nor comfort, vvee poore wretches and miferable finners befeech thee of thy fatherly goodnesse to looke vpponys, and so make vs partakers of thy gracious goodnes that we may flil increase in al goodnes, so that cuermore we may fer foorth thine honour and glory; let our conuerlation be such, that a great many beholding our good workes, may glorific thee our heavenly Pather: and fo direct our waies, that we may hold forth the profession of the Gospel, as a Lanthorne to lighten the Reppes of a great many, that they may turne to thee, and prayle thy Name in theyr visitation. Thus (O'Lord) we beseech to deale with vs, that indeede we may bee vellels of honour vnto thee, nowe to fette foorth the prayle of thy holy Name, and after thys transitorie life, to behold thy glory, who hast immortalitie alone, and dwellest in the light that no man hath approched vnto: remooue farre from vs our finnes and iniquities, that they may not feparate betweene vs and thee: blotte out of vs our offences, for thy formes fake, and make our prayers righteous, that thou maist fauourably graunt our request, looke vpon

ypon as with thy fauourable mercie, that thou mayel haue pitty upon vs. and behold vs in the right councile of thy belowed Sonne Christ Left, and that vyce may be preferred faultleffe in thy fight: and thou accepting vs as holy, vvee may finde the grace euermore to fee forth thine hopeur and glorie, and to speake of thy prayses in the middest of all thy people. Let vs loue (O Lord) the thinges that are good, and hate the thinges that are ewill; let vs delight in all things that may please thee, and let is be greeued with whatfocuer is displeasant in thy fight. And to the intent wee may have true understanding and be able to differne betweene thinges what is good or cuill, we befeech thee let thy word dwell plentifully in vs. which may guide our understandinges so, that weemay abound in all knowledge, and doe according to that which is right cous . And in this chare of true Christianity; being instructed in minde, and readic in body to allholy obedience, vyec befeech thee make vs to grow and increase from grace to grace, from faith to faith, until we come vnto the fulnesse of age to be perfeet members of the body of Christ, wayting for the blefsed hope of thine elect, & fighing in spirit vntil the time that thy children shal be reuealed. In the meane season letysligh with all those that have received the first fruits of thy Spirit, that these dayes of sinne may cease, that sathan betroden downe under feete, that Antichrist may be reuealed, yet to many thoulands that be in ignorance, that the number of thine elect may be full, the body of thy Saints made perfect, all teares wyped from our eyes, euen then when the Sonne shall appeare againe the set cond time to judge the quick and the dead, which time (Obord) sende quickly, according to thy good wills and teach vs to pray with all thy Saint, Come Lord Lofus come lents

come quickly: graunt this (6 Father) for thy Sons fake, in whole name we pray vito thee. And although webe but earth and affes, yet we are bold to fay unto thee (the God of al glory) cuen as he hath taught vs'. Our Father which are in heaven. &c. 3 of obnit with the contraction of the contrac vision brep (dr.) o colore) or bear an algebra Bud adecidi

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the middelt of all thy people I at the lave (OI only the

Lorde God, Father of light, with whom is no change, nevither yet shadow of change, but hast established thine appoynted counsels, which shall not be chaunged for ever : Thou (O God) haft made among vs this diverlitie of effates and degrees, according as enery common wealth requireth, keepe vs all, we befeech thee, that we may walke obediently in our calling, and follow the steps that thou hast see before vs, euen from the highest to the lowest, let vs accomplish that dutie vinto which thou halt appoyntedlys, and with a faythfull remembrance of thy promile made of olde to our Father Abraham, that thou are his exceeding great reward, we may lykewise depende on thy providence, and seeke not any shamefull wayes to get our lyning, wandring from the righteoulnesse of our vocation, into the manifolde errours of finne and iniquitie a looke vpon vs (O Lord) and enritch vs with thy grace, make vs obedient to our inferiours, meeke rowards our ene-mies, faythfull to our friends, true and just towardes all men, that we may dwell fledfaftly rooted in the hope of thine elect, vutill thou shalt make an ende of al our labours: looke vpon our most excellent Queene, and her honourable Counsel, and as thou hast called them to the highest roome, so gyue vnto them the greatest measures of grace, that they faythfully dispence the talents come

lents committed vnto them: leade them with the good King Dauid into thy Sanctuarie, that they may fee thy louing kindnesse which is better then lyfe, and say with the Prophet: All flesh is grasse, and the glory of man is as the flower of the fielde, and to confecrate themselues to doe thy vvil, offer vp theyr bodies to be holy, liuelie, and reasonable sacrifices vnto thee, that they may be Nurses and Nurse fathers vnto thy Church: looke also wee befeech thee upon thy Ministers whom thou halt appoynted to the preaching of thy Gospel, make. them (O God) faythfull dispensers of thy mysteries, vvithout respect of persons to doe the worke vnto the which thou hast appoynted them, that they may conuert finners, and haue theyr glory perfect in the day of Christe and knit vs together in peace and loue, that we may be full of compassion one towardes an other, to reioyce with them that reioyce, and mourne with them that mourne, especiallie to instructione an other in the vvayes of righteousnesse, that by our mutually helpe vvee may the better withstande our enemies, and dwell safe in hope of thyne elect, til our dayes shal be full, and vyee shal walke the wayes of al the worlde, which time wee befeech thee bring vs happilie vnto, even for thy best beloved Sonnes sake, our Lorde and Saujour Christ Iesus, we humbly beseech thee, to whom with thee and the holie Ghost three persons and one enerlasting and living God, be all prayle, honour, al bir and glory, now and for evermore,

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A forme of Morning prayer necessarie for this
present time for godly Christians, to re in their
houses and families.

TEe most humby thanke thee (O heavenly Father) for the sweete and quyet rest that wee have had this night, for the louing and fauourable delinerance out of all daungers both of body and foule, which we justly descrue to be throwne intofor our manifold finnes: for that thou haft rayled vsvp this morning, wee pray thee to goe before vs: and for as much as thou feelt our fluggishnesse and drowsinesse, it would please thee (good Lord) to pul vs after thee, and to shew vs those wayes, which thou hast appointed vs to walke in. And as thou renueff this morning; fo renue thy mercies: and as thou causest the Sun comfortably to Thine to our bodily eyes, fo vouchfafe (we pray thee) to be Sun vnto our bodies and to our foules, by the beames. of thy holy Spirit, and flar of thy bleffed word, thining into the middest of our harts, to drive away all the night and darknelle of all prophanenelle: to chale away all want of true feare of thy good Maiestie: and in place thereof, bring in loue towardes thy glory, zeale of thy house, loue also towards our brethren: especially those that thou about the rest commendest vnto vs. that vvec may loue them with that loue, wherewithall thou haft first loued vs : which is pure, vncorrupt, vehement, and everlasting and therefore weepray thee to ridde our hearts of all naughty and corrupt loue, and vvhatfoeuer is vnmeete to be in those vessels that are to serue fuch a mighty Prince as thou art: and in those houses wherein it pleaseth thy Maiestie by thy holy Spyrite to dwell: and therefore on the other fide (good Lorde) chase

chafe away from vsail rancor and malyce, all pride, enniousnelle, disdainfulnelle, vncharitablenelle, vnnaturainesse, vokindnesse, and what so ever is contrarieto that loue, whereof thou hast given vs a lively example in our Saujour Iesu Christ, vnto the vyhich example, graunt (good Lord) that we may alwayes have our eyes lyfted vp; and therein holden, and caused thereby to profit, vitil fuch time, as vveeicome to that perfection, where-vnto thou half appoynted wee hall come. Vouchfafe moreover by the comming of the felfe same Spyrite, to featter in vs all the night and darknesse of ignorance, and forgetfulnesse, and of all those thinges which pertaine to the clearer and fuller knowledge of thy truth. Take from vs all negligence, all want of judgment and discretion, and deliver vs from all those things, whichthou knowest to be hinderaunces to vs, eyther to walke in that great calling of Christianitie whereunto thou hast called ys, or in those severall and particular callings wherein thou half placed everie one of vs. that we may walke so (good Lorde) both in the one and in the other, that thy name may be glorified in both, all newheelf of tyle, and that our good worker and all thing then the mark sloulier

#### \* Enening prayer.

Lord prepare our hearts to pray, bowe downe thine eares (deare Father) & heare vs, open thine eyes and looke vpon vs for thy deare Sonne Ielus Christes sake, and receive our humble confession that we make to thee against our selves, which have broken all thy lawes, & therfore describe to have thy heavy judgments poured vpon our heads to our vtter destruction, if thou shouldest enter into judgment with the least of our sinnes, where we have so great and infinite thousands in not with

# Godlie prinate prayers

notwithstanding, we pray thee to turne away thy face from our finnes, and for Jefus Christes sake to forgive vs all that is past, and graunt that we may haue the assurance of the forgiuenesse of our sinnes, sealed vp by thy holy Spirit in our consciences, whereby we knowing that we are at one with thee, may have our harts kindled with thy loue to feruently, as it may wastin vs althat is against thy holy wil. And for this cause we beseech thee, Lord, to goe forward with the worke of our nevy birth, that thou hast begun in vs, and neuer take away thy hand, vntill fuch time as thou half made an ende of it : and to this ende vvee befeech thee to flay in vs every day more and more, the olde man with his concupifcences, nayling them to the croffe of thy deare Sonne Iefus Christ: and causing vs to feele the power of his passion in our bodies and in our foules, that wee beeing partakers thereof, may come also to the fellowshippe of his holy Refurrection : not onely in that we shall once appeare before thee, having these our base bodies chaunged, and made lyke vnto his glorious body, but also that we may in the meane time ryle from the death of linneto all newnesse of lyfe, and that our good workes may so shyne before men, that they seeing them, may glorisie thee our heavenly Father: not onely they that are of the selfe same Religion with vs , but those also that are enemies unto thy truth , may rather in the time of theyr calling by the voyce of thy Gospell, yield them selues to be one sheepefolde with ws. And wee most humblic thanke thee (O licauenly Father) for all thy louing kindnelles beltowed vpon vs from time to time, and especiallie for that olde and auntient Loue, wherewithall thou hast loued vs before the beginning of the world: for that also that thou calling vs by the voyce of thy holy Gospel distriction

Gospell in that good time that thou appoynteds for vs, haltgyuen vs fayth, hope, and loue, and all other graces which thou knowest to be needefull for vs: which vvce befeech thee to increase in vs with mighty increafes, according to that thou feeft we have neede of, hauing regarde to our manifolde enemies, that wee have to vyrestle with: and that vyee haue not to striue with flesh and blood, but against the details them selves. And therefore confidering theyr strength and our weakenelle, they craft and our limplicity, they wathfulnelle and our sluggishnesse, theyr long experience and our rawnesse, their preperation and our nakednes, and that we have not onely nothing to helpevs, but also doe carrie about vs our owne concupiscences, ready to betray veinto the hands of our enemies, it may please thee to furnish ve from aboue, giving ve the strength of thy holy Spirit, in the inner man, reaching vnto vs the complet harnelle of thy grace, wherewith we beeing armed on both fides, may be prepared at all affayes against all affaults of our enemies. And for as much as in this weakenes we often times give back, and somtimes runne away, wee pray thee (O Lord) that with the hand of Fayth, wee may lay holde on the victory of our Saujour Iefus Christ: that albeit wee be not able to ouercome in our owne persons, yet notwithstanding we may overcome in his, who hath ouercommed for vs all, and to be partakers of those promises that thou hast knit vnto that glorious victorie. And vvec most humblie thanke thee also for those graces both of the bodie and soule which pertayne to thys present lyfe : desyringe thee to increase them your vs, and in vs, so farre foorth as thou feeft wee have neede of to thy glorie, the commoditie of others, and our owne comfortes: therefore we befeech

# Godly private prayers

befeech thee. Lorde, to teach vs with thy holy Spirit the lawfull vie of them: that thou vvouldest not suffer our harts to be rooted in them, but that at all times vyee may be willing to part from them: And when so use it shall please thee to call for vs, vvee may willingly goe vato thee, as children to their deare Fathers, straungers vnto their owne Country, and members of the body vnto they head: and so much the gladder, by how much thou Lord art better then all the men in the world, and the kingdhme that thou hast prepared, better then all the kingdomes thereof.

An addition to the former morning prayer, as time

TEe pray not only for our sclues (O most mercifull Father) but for all those that thou hast appointed to eternal life; befeeching thee to ga ther the number of those that are to be gathered; those that thou hast already called thou wouldest always keeps and to this end (good Lord) raile vp faithfull Ministers. both of thy church & common weale, whose harts thou wouldest fill with al graces of thy holy spirit, meete for their calling, meet also for these dangerous times: roote out from among thy church, al ravening and devouring beafts, which to fill their own bellies, deftroughy flock ease thy selfe of al hirelings and idle sheepheards, which have no care nor skil to feed thy flock with the holesom foode of thy bleffed word, nor to rule them with that equity wherwithal thou wilt have thy people to be ruled: those Pastors that thou hast given, it wold please thee to increase the number of them; those that are fallen a sleep and carried away with the corruptions of these times, that thou wouldest awake, letting them understand the charge beleach

charge that thou half committed vnto the, the trust thar thou hast put them in, & the account that thou wilt take at their hands. Be gracious (O Lord) vnto this Land of ours, and enter not into judgement with the horrible finnes of it, namely the contempt and light esteeming of thy holy VV ord, so many yeeres offered vnto vs, and we being trusted withall, so many Nations better then wee beeing passed by, which would have brought forth the fruite thereof more then we have done : and we not only haue brought forth no good fruite, but rotten & vnsauorie, to prouoke thy Maiestie withall; notwithstanding al these our sinnes, it would please thee in that loue wherewithal thou haft first loued vs, when wee hated thee, and in that long patience wherein thou haft hetherto borne with vs, and doost yet beare, and tarriest for our repentance: to graunt vs hartie and earnest repentance, our harts being effectually touched with thy holy Spirit, striking those rocky harts of ours, that they may be resolued into rivers of teares for our sinnes, making them foft and meeke to receive the print of thy holie V Vorde, and the seale of thy blessed Spirit, vvriting with thy finger thine owne Lavves in them, so that thou maiest reade thine ovvne hande, acknowledge thine owne seale, and so passe by vs, when thou shalt bring thy judgement uppon the face of the earth, for the iniquities thereof: whereof thou hast given, and still givest, from time to time divers tokens, which we befeech thee may be profitable vnto vs, whilft first of all we acknowledgethy hande striking vs, and thy counsell calling vs thereby to repentance, that thy heavier judgements doe not fall vppon vs to our destruction.

Moreover, we humbly thank thee (O Lord) for that it hath pleased thee to bee the VV atch-man, and as it were

# Godlie private prayers

were the spy of thys Church and Common-wealth, and hast foreseene all the stormes and treasons committed against it, and against thine annointed our Soueraigne, whom thou in mercie hast appointed to rule ouer it, and hast scattered them and brought them to nought, and hast pursued certaine of thine enemies and ours vnto death, beseeching thee to continue this watchfull and careful eye ouer vs, stilto doe vs good, and to pursue the rest of thyne enemies and ours vnto the graue, giving notwithstanding repentaunce vnto them, vnto whom

thou haft left place of repentance. I ploud of or pinoust

And to this end rayle up the harts of our most gracious Queene, and her honourable Counsell thy Magifirates, that as they fit in thy scare, and are called by thy Name, fo they may execute thy justice, which thou so well appropuest of, whereof also thou wilt require a firaight account at their hands. VVe defire thee also to shewethese thy graces to all other Churches of thine, namely thy Church of Scotland, that it may enjoy that peace that thou half gyuen it: and graunt that the same bereferred to that ende wherefore thou haft gyuen it, namely, to the full establishment of the throne of thy deere Sonne our Saujour Jesus Christ, and to the building of his kingdomethere. VVee befeech thee also for the Churches, which thy hand hath planted long fince: especially those, from whom wee haue received knowledge in time of our ignoraunce, places of refuge in time of perfecution: that it would pleafe thee to continue thy louing kindnesse towards them, and therfore cause them to continue their faith towards thee, and obedience towards thy holy word. And wheloeuer it shalbe thy pleafure to try them with any kinde of affliction, it woulde please thee to graunt vinto them, that they may put they truft

trust in thee, having regard to the truth of thy promises, and to the good experience that they have of thy helpe in times past, and thereby conceiue comfort and hope, O Lord, euen of life in death, and of saluation in destruction. VVe pray thee also (good Lord) that we may have the feeling of the miseries of our Brethren, as members of the same body, and those that lyue by the same spirit. And therefore we pray thee, that according to the manifold troubles that thou shalt visite them with, it would be thy good pleasure, to measure out thy grace in such plentifull manner, that thy chyldren may patiently bear, and joyfully attende for the good houre wherein thou wilt pull them out of all theyr troubles. And especiallie we pray thy Maiestie for our Brethren that are afflicted for thy Gospell sake: namely, those that suffer imprisonment or otherwise in any Nation, for the cleerer testimonie of it: that it would please thee to give them patience in all their troubles, wisedome and mouthes to defend their cause against all those that rise vp against it: that thou wouldest blesse their trauels and sufferings for that, for which they are taken: which is, to give a freer course of thy Gospell in al places. And there-withal wee befeech thee for the Churches of Fraunce and Flaunders, which are somiserably racked and torne in sunder, and which are almost cleane consumed with these fiery tryals; that it would please thee in mercy to looke vpon theyr fighings and gronings, the teares that fall from theyr eyes continually, the bloode that is shedde in all parts of the Lande, the bodies that lye viburied, to bee meate to the foules of the ayre, and the fishes of the sea, the lonenesse of VViues vvanting their husbands, children theyr Fathers, and every friende his friend. And for-asmuch as those thinges are come vppon them for thy. THA:

#### Godlie prinate prayers

thy names sake, let it be thy good pleasure to helpe them, confidering that they are forfaken of al their friendes round about: and therefore pray thee that thou wouldest not looke vppon our sinnes nor the sins of our forefathers, whereby we deserve not onely this correction, but viter destruction, as Sodome and Gomorra; but rather looke vponthy mercies which were before them: vvhereby thou haft faid, that although we doe offende, and thou dooft correct vs, yet thou wilt not take avvay thy mercies from vs, but leaue a remnant which thou wilt multiply, and make as the starres of the heaven, and as the lands of the lea. Looke also (O Lord) vpon the outragiousnesse and cruelty, vnfaithfulnes and blasphemie of the enemies, where-vvithal they blaspheme thee, prouoke thee to thy face, and therefore in thine ovvne cause, and for thine owne sake, take the matter into thine owne hands, and pay into the bosomes of thine enemies double and treble of that they have given to thee. Notvvithstanding, those amongst them that belong to thine holy election, haften they calling, that afterwards thy iudgement may hasten vpon the earth, and the inhabitants thereof may learne to knowe thee by thy judgements, that would not understand and come to thee by the louing calling of thy Gospell. VVee pray thee (O Lord) for our brethren that are vp in armes in both those countries: that thou wouldest goe before the, & come behind them, and on every fide of them: cover theyr heads in the day of battell, teach their hands to fight, & their fingers to warre: give them wisedome and valiantnesse, and good successe in all their enterprises: strike a dizinesse and amaze of spirite into the enemies harts, and take away from them all force, and disappoint all theyr counsels. And

And vpon our Brethren in Flaunders, wee befeech thee that their wouldest comfort them over all the troubles that they have received, and breaches that have beene made inivpon them thand where there are new forces cuery day gathered, new fleights invented to deftroy them, it may please thee to scatter their forces, and bring they fleights to nothing . Yea graunt also (O Lorde) that that which they have devised against thy Children, may come vpon they rowne heads. And for our Brethren in Fraunce wee befeech thee (O Lorde) what fireights fo everthey bein, thou wouldest deliver them: and although they be for faken in the indgement of all the word, and in theyr owne judgements, notwithstanding thou that haft the issues of death in thine owne hands, deliner those that are appoynted to death . And finally wee most humbly thanke thee, for that it hath pleased thee to keepe vs this day, and all the dayes and times of our lines a befeeching thee, that thou wouldestrecease vs this night into thy holy keeping; that we may have quyet rest, not of bodies alone, but of our soules also, resting from all those thinges that are contrarieto thy most holy will, attending while thou rayfest vs vp in the morning, to doe all those thinges that thou hast appoynted vs. These thinges wee defire of thee, and all other thinges (which thou knowest to be more needefull for vs, and thy whole Church, better then wee our selves doe know) for Jesus Christes sake: faying the same prayer, that he himselfe hath taught vs. Our Father, &c.

A prayer for the Queene.

O Gratious Lorde, and most mercifull Father, wee acknowledge thee the Lord of Lords, and the King of F. Kings,

#### Godly private prayers

Kings, creating at the beginning, and ruling all thinges cuermore in heaven and earth, according to thy wonderfull wisedome and power: and our selues to bee thy poore servaunts, the worke of thy hands, and the sheep of thy pasture, subjected to thy high Maiestie, and depending uppon thy fatherly providence for all things. Neuerthelesse, seeing thou in thy wisedome annoyntest Kings and Queenes, appointing them to rule ouer thy people, to litte as Lieuctenants in thy fear, to minister inflice, and most of all, as Fathers and Nurses to maintaine and cherriflithy Church: commaunding vs not onelic to obey and henour them, but moreover to pray for them, as watching ouer vs for our good: we therefore befeech thee for thy great Names sake, and for Iesus Christes sake, to she we thy mercy to all Kings and Princes, that maintaine thy glorious Gospell: but especiallie we pray thee to bleffe our gracious Queene, in all spirituall blessings in Christ Iesus, and in all temporall blesfings, according to thy good pleasure, that in the great measures of thy effectuall Law she may more and more find great increases of vertue, and wisedome, & strength in Christ Iesus, to the faithfull and happy discharge of her dutie; that her holinesse and joy, and zeale of thy house may be multiplyed and everlasting.

And seeing (O mercifull Father) it hath pleased thee of thy singular love and mercy, to give her thys especially honour, first to suffer for thy glorious truth, and asterward miraculously delivering her out of the handes of her enemies, to set a Crowne vpon her head, and to make her the instrument to advaunce thy glory and gospell, for which she suffered, and to bring it out of darknesse into light, out of persecution into this great and long peace; as we give thee most harrie thanks for thys

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lingular benefite, so wee humbly beseech thee to make her and vs cuer-more thankfull for it, and in thy good pleasure still to preserve her for the continuaunce of these blessings towards vs, with all increase from time to tyme, to thy glory, the benefite of the Church, and her infinite peace in Christ Iesus, the Prince of Peace.

And furthermore we pray thee for her, and the estate, that fuch as bee enemies of the Gospel, and her enemies alfo, for the defences hereaf, may not despite the peace offered them to repentance, but that they may account thy long suffering, and her peaceable and vibloodie gouccoments an occasion of fatuation to their foules, and ynfained love to the truth y and their mercifull Soud raigne. Otherwise, if they fill remaine disobedient to the truth, disobedient to her highnesse, and dangerous to the flates then (O God of ione faturation) as thou haft discourred them so discourrementing as thou haft prouenred them? so proue to them filly & let they reves waxe weary with looking and they harts faibewith waiting for the comming of that i which yet commeth not neither let it come (Q Lord) we befeech thee, but a bleffed and a long raigne to her; and peace to Sion for evermore.

Also (deere Father) so blasse, so loue, so in thy holie Spirit sanctifie and keepe her, that she may in the spirite of counsel and fortitude so rule that other sister also, namely this her Common-wealth, that they may flourish together, and growe vp together as Palme trees, in beautie, and in strength, gyuing ayde and helpe one to another, that in the Church the glory of almighty God may appeare, as the sunne in his brightnes, and that the Land may flow with Milke and Hony, and true peace a-bound therein, as in the tryumphant raigne of Debora.

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Thefe.

# Godly private prayers

Thefegraces (O Lord) are great, and we miferable finners, vnworthy of the least of theme therefore looke not to vis but to thy felfe, not to our iniquities but to thy great mencies, accepting the death and passion of thy Sonne as a full raunfome for all our offences throwing them into the bottome of the Sea, and making his croffe and refurrection effectuallin vs to al obedience and godlines as becommeth thy Saints, that to all other thy good blessings roward our gracious Sourcraigne, this may be added, that the governeth bleffedly, puer a bleffed people, a people bleffed of the Lorde, and belowed of the Lord, and that thy graces may abound as the waves of the Sea, in the Prince and in the people, in the Church and in the common wealth, from day to day, till the day of our translation into the kingdome, where inflice inhabiteth, where we also that inhabite and raigne with thee according to thy promise, for ever. Grating vs their things (Omercifull Failter) for thy deere Son our Lord Lefus Christ his fake, in whose name we eraue lon to them at thy mercifull hand; praying or orbino bolde jud furthermore for them, as he poor it reliability and a long raigne or shath taught vs to angier gnol s has

Alfo (deere Fathen) width Two one, fo in thy holie Spirit landing and keepelher that fremay in the forme. of councel and fortitude for rule that other initer alfo. namely this her Common-wealth, that they may flourisk together, and growevproecher as Palme trees, in beautie, and inferigible gyuing ayor and helpe onero adorber, that in the Church the glory of almost ty God may appeare, as the funne in his brightnes, and that the Land may flow with Milke and Flony, and me peacear Shele

praye.

A prayer for mortification and bolines.

and in the Line attended were stilled

Lord our God, most gracious and most mercifull, I doe acknowledge vnto thee, that I am vnvvorthy to appeare before thy high Maiestie, to offer vppe vnto thee a facrifice of prayer, beeing full of finne, and corruption, naturally glad of cuill, and unprofitable to good. Yea, beeing so miserable, yet I see not my miserie, I feele it not, I bewaile it not, as I ought to doe, but multiply myne iniquities, prouoking thy iust judgement against me. My zeale is cold, my loue feeble, my exercises of Religion faint and fewe, and I take no way but that which leadeth from enill to worfe, and finally, woulde leade me from fin, to the reward of finne, All this is true, deer Father, yet my hart is not moued with feare: al this is true, yet I doe not forrow for it, but walke with joy, where I must (if I continue) reape affliction: therefore be merciful vnto me and bleffe me, be merciful vnto me, and in Christ Iesus, wash away all my iniquities, be merciful vnto me, and create in me a newe hart, and prepare it to prayer, and to thy holy service; For thou alone, O Lord art my hope, and the mighty God of my faluation. Thou haft given mee a desire to serve thee, O teach mee that I may doe it: and the good worke which thou hast begunne, make it perfect in me, that I may no more loue wickednes, and follow vanitie, but that my good defires in thee may be increased, and all of them accomplished; fo shall I prayse thee & magnific thee for ever. For there is no honour but thy honour, no glory but thy glorie, O Lord, it is in vaine to trust in Princes, but truely to trust in the Lord bringeth plentifull saluation. From age to age it hath appeared, that thou O Lorde God art merciful, and that in thy Courts there is nothing but truth & holines. 11175

# Godly private prayers

holinesse. This world is ful of vanitie, ful of pryde, fut of rebellion, and the flesh also. The worlde bath many baites to destruction, and the flesh doth delight in them: they are sworne together to betray vs to sathan, yea, we berray our selves, therefore deer Father, by the Crosse of Christ, mortifie in vs the deedes of the flesh, & crucifie in vs the deeds of the flesh, & crucifie both vs to the world. and the world to vs, that our foules may line. In our general calling make vs obedient to ferue thee in holinesse and in right coulines al the dayes of our life: in our particuler callings, also make vs faithful, that wee may neither put away a good conscience, nor make shipwracke of faith. I beleeue, o Lord help my unbeliefe: in the day of peace and prosperitie make vs sober, in the day of trouble and aduersitie make vs looke vp, and cheerefullie to waite and trust in thee for our deliverance, that our enemies mouthes may be flopped by our godly conversation, and their harts pricked with zeale to turne vnto thee. Neither do I pray o Lord for my selfe alone, but for the whole body into the which I am grafted by Christ Iefus: that is for thy Church & God, for thine inheritance, that thou wouldest increase it fro one end of the world to another, that all Nations may worshippe before thy footfoole. Especially, O Lord, I pray for them that profelle thy Gospel, as for thys our Nation, that thou wouldeft be merciful vnto it, turning our harts to thee: for our gracious soucraigne the Queene, and for all our Counfell, that thou wouldest poure thy graces vpon them to discharge of theyr dutie and our peace: for all the holie Teachers in the Church, that thou wouldesse blesse the and they labours: for the peace and ful beautie of thys Church, for the peace and wealth of the comon-weale. VVcc pray thee also for to bleffe all the meanes to bring thys incs.

thys to palle. Allo we pray thee for our Parents, for all others to whom wee owe special loue or service: but principally we befeech thee to shew thy compassion vpon all that are in perfecution for thy Gospel: O Lordincrease and renue their strength, give them victory and turne theyr aduerfaries harts, if they pertaine to thy holy election; otherwise, O Lord, bring vpon them the confusion that thou wouldest bring vpon others, and into the pit that they have digged, let them fall and never rife vp againe. O Lorde, heare vs in these suces: pardon our dull spirits in prayer, and give vs these and all other graces needful for vs, and the Church, to thy glory, for our Lord Iesus Christ, in whose name wee pray as hee hath taught vs, faying: Our Father. &c.

#### \* A short prayer for the Morning.

Lecotors of anothory weekly TE give thee thankes O Lord our God, in the V V name of Ielus Christ, for the quiet rest & sleep, which thou hast bestowed upon vs thys night past, for the preservation of our bodies. Also we thanke thee for those greater graces of our creation, and of our redemption, of our calling in the Gospell, and for thy great patience in tarrying fo long till for our repentance, befeeching thee to gyue vs thys grace also among the rest, that we may vie all other graces to thy glory & our faluation. Landau & Jack and College

And now ô Lord, seeing thou hast renued the light of the day vpon vs, renue also, we pray thee, the light of thy countenaunce toward vs, to open our eyes, that we may have sences exercised in putting a difference betweene light and darknes, betweene earthly things and heavenly thinges, betweene true obedience and hypocrific, that hauing COM

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# Godly prinate prayers

having of theethis wifedom, wee may by thy power efchew the cuill, and follow the good constantly and pa-

tiently.

For which cause, stretch forth thy hand, O God, and lead and keep vs this day in thy wayes, that we may do al things in a holy zeale of thy glory, and in godly loue to our brethren. And as this day addern somewhat to our age, so let thy holy spirit adde therein somewhat to our knowledge and faith, that so growing in the measures of his grace, we may serue thee in holinesse and righteousnes this day, and al the dayes of our life. Graunt these things (O deer Father) for lesus Christ his sake, in whose name we pray surthermore, saying. Our Father which art in heauen, &c.

A Prayer before steepe.

Lord God most gracious and most holy, wee thy poore servaunts beseech thee for Jesus Christ, to accept thys our poore evening facrifice of prayer and thankfgiuing: which now wee offervp vnto thee, giving thee most harry thanks, for thy love towards vs, this day past, in keeping vs from the punishment of our finnes, that might justly have been layd vpon vs, and in feeding our bodies with fweet food, and our harts with gladnes, thewing thy felfe not onely the Author, but also the cherrisher and maintainer of our life, we beeing vnworthy of the least of al thy benefits. But pardon our vnworthinesse, O Lord, throw al our sinnes into the bottome of the Sea, which we this day, or at any other time have committed against thee, and continue thy love towards vs euermore, and namely thys night; wherein although bodily darknes be fallen vpon vs, yet keep vs fro the spiritual darknes of sin and ignoraunce: & though

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we crane quiet fleep for our bodies, yet we befeeth thee that our mindes never referent fleep, but that they waite and watch to thee continually. Keeperhem in good meditations, free from all vainedreames, and other offences, that waking and fleeping weemay be thine, made and imployed to the fetting foorth of thy honour and glory, in all holy obedience, through lefus Christ our Lord, in whose name we pray further, as he hath raught vs., saying: Our Father, &c.

# A prayer against the secrete venina, and great of

Lorde, prepare my hare to wisedome, prepare it to prayer, and teach my soule to seele all the dangers wherwith it is befet on everyfide: & graunt good Father, that I may not pray in words or in founde of speech, but in spirite and faith, I acknowledge to thee O Lord, thy great mercies toward mee at this time, for belide the vnspeakeable graces of my redemption, and of my holy calling in the Gospell, (which are euer-more good) thou half given meea large measure of earthly blessings, my table is richly and daintily furnished, my Cup ouer-floweth, mine enemies are chased away, and I feeleno want, no affliction, no forrow: My prosperitie leadeth me, as by the hand, from one delight to another, and from one pleasure to another. In the morning, peace is at my right hand, and at night quietnes at my left. O Lord are not these thy blessings? Hast not thou opened thy mercifull hande, and filled mee with all thefecome forts? True it is, O Lord, that they came all from thee, and for them I am indebted vnto thee, & give thee hartiethanks. But alas, Lord, I find by experience that profperity (such is our insirmitie) carrieth vs too too farre a-

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way,

#### Godly private prayers

way it feedeth vs from day so day sand from time to sime, with new delights, it ingendereth also secretly fuch peace and confidence in thefe things, which are but as a reede to leane voon, that we are carried away, we forget not thee onely but our felues also. But the day of adversity, the day of sicknesse, the day of trouble, that layeth open our weakenes, it causeth much care to be released, it prouoketh many prayers for releefe ... Oh it is a happy day, a day of returning to the Lord, a day of repentance, as in Sackcloth and Ashes. Oh how may my foule prayle the day of affliction, wherein I called vpon the name of the Lord, and hee heard mee, and I found that his rod comforted me. Neuertheleffe, ô good Lord consider and helpe: two dayes of health, take away the fruite of many dayes of ficknesse, we are as men Sea-licke, that comming on the shore, presently returne to loy and mirth, and forget both dangers on the Sea, and dangers on the Land . So came it to passe from age bage in thy people of Ifrael, beeing tyed fast in milerie and yron, they called upon thee and received mercy, being delivered they foone turned backe like a bow, and became drunken with prosperity. Then thy face was against them, thy anger was kindled and they cast into afdictionagaine, but in theyr miseries they remied theyr prayers, and thou diddeft renewethy grace : but newe prosperity brought new rebellion, and new rebellion new punishments, and new punishments new converfation. The house of mirth was to them, and is to all a bayte to wantonnesse: but in the house of sorrow a protocation of humility and prayer, prosperity is as a Cup of vvine mingled with poylon, as a bed of fecutitie, and avvay to destruction. Therfore Oh Lord with the fulnelle of earthly things, give me also the fulnelle of Service .

of spiritual thinges, that I forget thee not in vanity of lyse, or in the salle delights of sinfull slesh. O keepe my hart that it be not made drunken with prosperity: but graunt me in sobernesse to use thy blessings to thy glory, and to the relecte of my brethren; and when I raioyee not to reioyee in these base things (for that reioyeing is cuill) but to reioyee in thee, turning my mirth from wanton Daunces, from vaine Songs, from other carnall delights, to exercises of Religion, to helpes of knowledge, and singing of Psalmes with melodic to thee in my heart.

Finally, O Lord, seeing that in this earthly prosperity there is so great abuse and so present daunger for want of grace to yie them ! Oh Lord teach me the true vie of them, that I may not fet my hart thereon, but in theo, eiuing thee thanks for them: and labouring with all dilit gence through thy grace in Ielus Christ, that they be not through my wickednesse turned into curses. As Salomon teacheth wisedome, to take heede of an Harlot so teach me to take heede of vaine pleasures in worldlie matters, that I be not bewitched with prosperitie, and forget thee, bathing my felfe in pleasures, and never fetting thee before mine eyes. O mercifull Father worke this in me that I may be rich in good works : that I may haue, as not having, that I may vie the world, as not abusing it, but vsing it to thy glory in Christ Iclus, who with thee and the holy Ghoft be bleffed for euer. Amen.

# A Prayer before Child-birth

LI thy wayes are just, oh deere Father, and thy judgements are true altogether. For worthily doth man fine in the sweate of his face, and the woman bring

# Godly prinate prayers

bring forth children with much paine and travaile, and with great danger. Yea, O mercifull Father, this paine is not a sufficient punishment for the grieuous transgressions wherewith we and our fore-fathers have transgrefsed thy most holy will. The punishment is in respect of our demerits too small, but in respect of our weakenes, too great for vs. without thee to endure. VV herefore as I acknowledge O merciful Father, thys travaile in childbyrth, which now approcheth, to be a just reward of my manifolde finnes, fo I acknowledge also thy readie arme of defence, stretched out ouer mee, and ouer all them that call uppon thee in fayth. Graunt therefore, O decre Pather, that I may in fayth, pray and waite for that time of my trauaile patiently, that I may endure it, when it shall bee present, constantly and thankfully: knowing, that although I then feele some tall of the reward of sime, yet I feele not all, and that little which I then feele, thou dooft presently reward with comfort & gladnesse, when a chylde is borne into the world. The which comfortable and glad iffue graunt me, O Lorde if it be thy good pleafure, & having received such fruite of my body, graunt me more-ouer wisedom & firength to bring it up in thy feare, and to travaile (as it were) againe with it, till it be borne againe into a heavenly lyfe, to the glory of thy holy Name, and my greater loy that so it may finally in Christ Iesus be partaker of those blesfings, which thou dooff plentifully raine downe vppon the faithful, and theyr feede for euer. And because I am not woorthy to prefent thys my flite to thy heavenly Maiestie of my selfe, a most wretched and sinfull VVoman, I offer it in the Name, in the righteousnesse, and in the firength of my Lord and Saujour Jefus Chrift, praying furthermore as he taught vs to pray. Our Father.&c Awake

and Christ shall give theelight, and stand up from the dead, Ephes, 14.

Letour light to thine before men, that they may fee Math. 5, 16. our good works, & glorific our father which is in heaue.

We will fing of thy power, and will prayle thy lo- Pfalm. 45, 6. uing kindnesse betimes in the morning, for thou haft Pfal. 17, 17.

toward this tomac lefus Christian to the

beene euer our streugth, our refuge, out defence, and our most mercifull Lord.

\* A Prayer for the morning.

T TEc yield vnto thee, our most harry thankes, O heavenly Father, for that thou hall delivered adding of vsfrom all perfits and dangers of this night and brought vs fafeto the beginning of this day, we befeech thee that thou wilt in the same, and ever heereafter receauevs into thy defence and protection and as thou haft remoued the darknes of the night, reflored the light of the Sun, and rayled ve from fleepe : fo thou wouldeft vouchfafe also to remove from vs, the inward darknesse ofignorance, to rayle vs from the fleepe of finne, and to lighten our minds with the heavenly beames of thy most holy spirit, and with the knowledge of thy deere Sonne our Saujour Jesu Christ, the true light of the world, that we eschewing the works of darknes, may guide the steps of our lives after the light of thy hely word, walking comly as the children of light, in holines and right coulnes, as in the day, and in thy light : and in the end may come vnto that most blessed eternall light which thou dooft inhabite, the same thy Sonne our Saujour Iesu Christ beeing our guide there-vnto. To whom with thee and the holy Ghoft, one God of most glorious Maicflie, bee all honour and glory world without ende, t, and thy formethe Lambe halbe our eternal lighemA

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O God,

# Godly primate prayers

O God, who commaundeth the light to thine out of darknes, thine in our harts, and give vs the light of the knowledge of thy glory, in the face of Jefus Chrift.

Open our eyes, that we may be turned from darknes to light, and from the power of fathan, vnto thee our GOD.

That we may receive forgivenes of finnes, and inhearitaunce among them which are factified by faith, that is, toward thy fonne lefus Christ.

Another Buening prayer.

A Lmighty God, who as thou haft made the day for labour and travaile, so hast thou created the night for the rest and refreshing of our wearied bodies and mindes, we most humbly befeech thee, that as the night darkneth and hadoweth all things for hou wouldell for thy deere sonne lesus Christes Take, hideont finnes, remooning them from thy fight, putting away the memory of them by eternall oblinion, that about bodies shall have the rest of seepe, so also our mindes by hope of thy mercy, may enjoy the rest of a quiet conscience, and so being wholy refreshed, we may awake and arise vnto thy semice the next day, and all the dayes of our life: and when death it felfe shall come, ( from the which it is as calle for thee to raile ys; as from bodily fleepe) wee may reft in hope of that most joyfull refurrection, wherein our bodies shall awake vnto the evenlasting day, which shal never beconternipted with anic darknesse, when we shalbe made partakers of the inhearitance of the Saints in light, into that most blossed Cittie, the heavenly Ierusalem: where shalbe no need of Gamdle, neither of the Sunne, not of the Moone, so lighten it, and thy sonne the Lambe shalbe our eternall lighter A Vnto O God.

Vinto the which most glorious tight, and kingdome of thy decre sonne, wee beleech thee bring vs, for the same our Sautour Iesus Christes sake, vnto whom with thee and the holy Ghost, be all honour and glory, now and for euer. Amen.

sence, and pure lone cowards thee, and all men; I co

from in idelity, desperenspress of melices, idenativing Lunighty God, fith thou of thyne infinite mercie, half not onely admitted vs, but also faught, yea, and commaunded by thy onely and deere Sonne our Lord Jefus Christ, that we (trusting in his merrits & protection, he being our interceffor) should beleeve that thou art a louing Father vinto vs, and that we should also call thee Father, Gine vs we befeech thee that wee may bring in our harts fure truft (without feare) of thy fatherly loue, and that we may with glad mindes, call thee Father, knowledge, loue, and cry on thee in all leopardies, giue voto vs an agreeing & brotherly loue, fo that we may perceive every one of vs, that we are truly brothers and fifters, and may pray to thee, as to our common and most mercifull Father, every one for other, even as kinde children intreate their Father one for another.

Graunt that none of vs seeke that which is his owne, or else forget other in thy sight: but that (auoyding all hate, enuic, and discention, as it becommen the true children of God) we may lone together with due sauor. Teach vs to regarde none other thing then our soules health, and the euerlasting heritage, so that this temporal Country and worldly heritage, (which compasset and noyeth vs, labouring to make vs earthly and like vnto it selfe) deceine vs not, so that wee say trulie, and with a saythfull hart. O our heauenly Father, give vs thy grace that vvec may bee thy heauenlie Chyldren, and graunt

#### Godly private prayers

vs that in all perrils we may call upon thy name without egaling: graunt that by our linnes no man may take occasion to flaunder thy name, give vs before all thinges true and conflant fayth in Christ, hope without fearein thy mercy, against all infirmities of our weake conscience, and pure loue towards thee, and all men, keepe vs from infidelity, desperation, and malice, so that wrath or any other bitternelle, have not his kingdome invs, lighten mine eyes, least I sleepe, or be weary in the good life once begunne graunt that thy kingdome which shalcome, may finish and performethis kingdom which is begun by thee. Make vs defire the other life to come; give vs grace not to feare death: but rather defire it and to be with Christ . Endue vs with thy grace that wee may gladly suffer all diseases, poucrty, despisings, perfeeutions, croffe, and advertities, knowledging that it is thy will to crucifie our will. Make vs that we quite not euill for euill, neither to appyd violence by violence, and that we impute it not to the deuill or euill men, when any aduerlity commeth, but vnto thy godly will, without whom a Sparrow falleth not on the ground. Make that all our members, eyes, tongue, heart, hands, and feete, be not suffered to follow their desires, neyther that we be at any time subdued under them. Teach vs to understand, that no man may hurt vs, except he doo himselfe much more hurt in thy fight, fo that we may be moved rather to weepe for his blindnesse, than to thinke of aduengement : give vs grace that we rejoyce not in theyr trouble, which have relisted our will or hurt vs, and also that webenot forry when they prosper and have welfare. O heavenly Father give us this grace, that the life of Christ his word, works, and passions, may be preached known, and holden, both of vs and of all the world.

Giuc

forcebrishini Handles.

and Girlelve grade, good Lord weel beleech thee, That in our parsions and advertices, we may comfort our letties by his paision and councy and that we may write a habit fayth other come our dentity his death; and followe without feare thy noble Captaine into another life. Teach vs by the grace to thinke and have in mind trulie (and as we ought to doe) the passion of Christ, and to idyne it happily with our life, to that we may come and attaine fome thing, though it be but the shadowe of it, Furally, give vector daily bread, that Christ in its, and we in Christianay dwell perpetually, and may woorthilie beard thys name, fith of Christ wee are called Christians. Give vs peace into our hearts, that vvereloycing, may looke for thy judgement, and glorious comming of Iefus Christ in the clowdes, to whom is given all judgement in heaven, and in earth. Teach vs, deere Father, not to flick or be conforted in our good workes or deferuings, but to submit our selues faithfully to thine incomparable mercy.

Againe, make that we despaire not for this our guilty and sinful lyse, but that we may judge thy mercy more mighty and stronger then our life, howe some we have ordered it, so that we, resteshed by the sure trust & considered of thy mercy in the bottom of our hart, may live, die, suffer, and take all things patiently. Make that we restist and sight against this superfluite of meate, drinke, sleepe, sloth, and idlenesse. Make that we may bring our old Adam into bondage & subjection, with fasting temperate diet, clothing, sleepe, rest, watch, and sabour, so that he may be meet and apt to good works. Make that when we heare any glad or pleasant thing, or feele and sweete thing, that we seeke not therein our delight and pleasure, but thy prayse and glory.

Keepe

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Keepe vs that the falle subtilitie of this worlde, the counterfeits brightnesse and entirements of the same, perswade vs not to follow it. Graunt vs by the grace to pollelle our foules with patience in all our eshibitions. Finally, fulfill yeall with thy grace that in this milerable and perrillous lyfe, which is compalled with fo many continual enemies that never coale, wamay fight boldly with stable and constant fayth, and obtains the cuerlasting crowne. O Father, deliver vs from suddaine, death, keepe vs from hunger, dearth, and warre, keepe vs from all cuill and perils of the body, to thy glory and our faluation. Graunt vs good Lord that all these prayers may be obtayned of vs without any doubt, neyther suffer that wee mistrust any thing, but that in all these things we shall be heard: yea, be heard already. And let all these things be sure and without any doubt, so may we with glad harts fay, Amen. That is to fay, stable, confant, true, and fure.

\* Of Fayth.

It is deere Brethren, ye ought to give diligent heede that you may purely vnderstand what faith is, and what fruites proceede out of her, and to conclude the summe in few words: Faith is a sure perswasion and full knowledge, that God for his truth and right coulues sake, will fulfill such promises as he hath made vnto vs, of his mercy and fauour, in his holy Testament, which sure perswasion must be given from God. 1, Gor. 12. For it cannot be gotten but by Gods power neyther yet retayned. Therefore with seare and trembling personne that health which is begun in you, for it is GOD that worketh in you both the will, and also the deede, even at his owne pleasure, and see that with all meckenesse ye submit.

for Obristian Pamilies.

Aibmit your feldes vitto the vocation of God not feeking the liberty of the Hennitelibel yet delpiling good works, and the spirit of God which reseth in a faythfull man helpeth our infirmity, and fighteth without intermission against finne, the deuill, and the world. Ow one out corbis owner likenes, volume God she Father in-

on one one of the property of the property of the

PHE power of Payell's to luffifie vs, that is to lift poyle verton allour vices, and lay them on Chri-Restacke (which hath pacified the Fathers wrath towards vs) and to endue vs with an others right coulneffe, that is Chriftes, fo that I and all my fins are Christes and Christ with all his vertues are mine: For he was borne for vi, and given untous, Efa, p, Ro. 8. To obtayne this righteoutnes, God the Father requireth nothing of vs, but that we beleeve on him, and make him no lyar. He that beleeneth that God of his mercy hath made vs these promises, and that for his truth sake, he will fulfill them, he setteth to his seale that God is true, but he that beleeueth not, or doubteth of this (as much as in him is) he maketh God a lyar, i, Tob. 5. For why shouldest thou doubt in him, except thou thoughtest that he were alyar, and would not keepe his promile which hee made, Now if thou count God (which is the very truth) to be a lyar, art not thou worthy of a thousand damnations.

The worke of Faith .

Aith worketh by charity, for when my raging confcience which feeleth her finne, is pacified and fer at one with God through faith: then remembring the feruent loue of GOD towardes mee, I can not but loue my neighbour agayne. For there is no man that hartily loueth the Father, and can hatethe Sonne, and al-G2

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Godie prinate prayers

though the funnebenaught and vnthriftie, ver for his Fathers take he will helpe to thetter him and quen lament and be forry for the formes wickednes, Likewile, if we baruly lone God, for his infinite benefits done, with vs: then can we not bate that creature, which hee hath made after his owne likenes, vyhom God the Father loueth so tenderly, that because his owne Sonne vnto the death to redeeme him yes and whom hee hash adopred through Christ to be his sonne and heurs will lowe albeit we fee no kindnes in this man, for which we hold love him yet hath Goddhewed vs kindnesse enough for the which we ought to love & succour him at all times.

Letys therefore love him, for the love that God the Creator hath thewed vs, and beare his infirmitie, if hee fall, let vs lift him vp againe, and endue him with our wisedome, and all our works; even as Christ harh done with vs. And thys is an euident token that thou louest GOD, when thou louest thy Brother, J. John M. And seckest all meanes to helpe him. These are the good works that follow faith, and are enident tokens that thy fayth is right & pure. Thus feeft thou how good works flow out of fayth through charitie, and charitie or long to be the fulfilling of the whole Law, Ram, 130 billing

Mong good workes, the chiefe are to be obedient in all things, vnto Kings, Princes, Judges, and fuch other Officers, as farre as they commaunde citill things, that is to fay, fuch things as are indifferent; and not contrary to the commaundements of God. For then must wee rather obey God then men. Acts, 5. Although we should loose both our substance and life thereto. To honour Rulers, to promote peace, to pray for the Communaltic, an guodi

# Godly primate prayers.

munaltie, and to apply all our studies to profit them. The next are to be obedient to Father and Mother, to provide for houshold, both nourishing our Family with bodily sustenaunce, and also to instruct them with the word of God, and to be they governour carnal & spirituals. Then must we looke how we ought to behave our selves towards our neighbours, knowledging that all the gifts that are given vs of God, are not given for our owne selfe, but for the edysying of the Congregation. 1. Cor. 12. And if we bestow them not on that manner, weesshall surely give a reckning for them before the Lord.

Among thefe, ought wee to have respect vnto the Preachers and Ministers of the word, that they may bee had in honour, and well provided for. And above all things, good bretheren addresse your selves, who that necessary worke, Prayeri Remember to pray for all ev states for that is a workerhat Christ and his Apostles ful diligently exhanted all men vnto, promifing them, that thepshould obtaine their pericions. Toba, to. r. daba, ab If they be according to the will of God and for his glo rie, V Vhereloeuer is true faith, there is also repentance withit; there is hate of fin, there is true feare, and againe there is comfortablenes of hart, kindled by the holie Ghoft, a defire to further Gods glory among men. The chrics of Charitid (or to comprehend all in one worde) true holines which the flesh fighteth against. This holinesse is not made perfect at one instant, but groweth at the tyme of a mans life. Labour for a lively fight & fence of heavenly things, & so shall no sight or sence of earthly thinges trouble your affections, further then you shal be able enough, with eale & pleasure to relinquish and forfake them, whenfocuer Gods glory shall require.

G 3

Now

# Godly private prayer.

Now this light and sence of heavenly things, is not otherwise than by fayth; (or rather maketh an ende.) Therefore in all matters of Religion, and concerning faluation, leave reason with Abraham as hee did; and leave your corporal sences with his servants in the valley, to be occupied in civil thinges: If that you will clime up with Isack into the hill of heaven, whether God our Father bring us for his mercy sake. Amen.

The A Property And And And William

Ternall God the Father of our Lord Iefus Christ, I giue to thee most harry thanks, for that of thine aboundant mercy, thou halt begotten me againe in to a liuely hope, by the refurrection of Ielus Christ from death, to an inheritance immortall and undefiled; and that perifficult not, referred in heaven for me whom thou haft taken to be thy Childe of adoption by leftis Christ, keepe me I beseech thee by thy power, through faith vnto faluation, which faluation is prepared alreadie, to be shewed in the last time . Wherein cause me O Lord, to reioyce, though now for a scason I am in heavines, through manifold temptations, that the tryall of my fayth (being much more precious than the tryall of gold that perisheth, and yet is tryed with fire) may be found to be laude, gloty, and honour, at the appearing of Jesus Christ, whom shough I have not seene, worke by thy holy spirit I pray thee, that notwithstanding I may love conflantly, in whom even now, though I fee him not, yet fettle my beleefe that I may reioyce with ioy vnipeakeable and glorious, patiently abiding to recease the ende of my fayth: to wit, the faluation of my foule. Gird vp also, Lord, the loynes of my mind, that I being fober and watchfull, may trust perfectly on the

#### Godly primare prayers.

the grace that is brought vinto me now . When lefus Christ is manifestly preached vato mee, that I doo not (as becommeth a disobedient Childe) fashion my selfe to obey the luftes of the flesh, where-with I was carried heeretofore, through ignorance of Christ, but that having my convertation in the feare of GOD, I beflow the remnant of mine abode heere in newneffe of lyfe: especially, for that I know, that I was not redecmed with corruptible thinges, as filuer and gold, from my vaine conversation, but with the precious blood of Christ, as of a Lambe undefiled and without spor. And even as thou hadft ordayned thy Christ to be my Saujour, before this world was made, but didlt make him knowne manifestly in these latter times, for our takes, which through faith beleene in thee, O most mercifull Father! Euen to I befeech thee worke in mee by the felfe fame thy Sonne, that I may purific my foule by the holy Ghost in obeying the truth, that with brotherlie loue, voide of all fayning in a pure heart. I may loue my neighbour feruently. And that I beeing borne a new, not of a mortall seede, but of immortall by the the word of GOD, which liveth and lasteth for ever, may offer up spyrituall Sacrifices, through the holic Ghost, and acceptable to thee my onely God, through Iefus Christ our Lord, Amen, tell remail femabone by the land an indice,

# the An other Prager 1 181

Ternal God which hast highly exalted thy Son Iefus Christ, & hast given him a name, which is above
every name, that in the name of Ielus every knee
shold bow of things in heave & things in earth, & things
winder i earth. I bow my knees with thee of father of our
G 4

Lord

#### Godly prinate prayer.

Lorde Lefus Christof whom all the familie in Heaven and earth is named, that thou woulded graunt me, according to the riches of thy glory, to bee Arengthened with might by thy holy Spirit in the inner many other Christ may dwell in my bart by faith, that I may be rooted and grounded in loue, that I may bee able to comprehend with all Saints, what is the breadth, length; depth, and height, of the knowledge of Christes love towardays, which excellethall knowledge, and that I may be filled with all fulneffe of God, vaco thee that are able to doe exceeding aboundantly about all that I aske or thinke, according to the power that worketh in mee, be glory in the Ghurch by Christ Ielus throughout all ages, world withoutend, Amenia was saver

O God, most merciful Father, which in time past, at fundry times and indivers mainers spakes vnto the Fathers in the Prophers, and hast in these dayes spoken winto vs in this Sount, whom thou had appointed heyte of all things, by whom also thou made it the worlds, who beeing the brightnessofthy glory, and the very Image of thy substance, vpholding allthings with the word of his power, having by himselfe purged our sinnes, sate on the right hande of the Maiestie on high: to whom thou faydit, thou are my Sonne, this day have I begotten thee. Heb, 1. Thys day beget meo againe, I befeech thee, instructing mee from about by that same grace, which appeared healthfull to all men, that denying vngodlines & filthy lufts, I may live foberly, godly, & iuftly, in this present world, looking for that blessed hope, and appearance of the glory of the great God, and our Saujour Jelus Christ, who liuch & raigneth with thee, in the vnity of the holy Ghoff, for ever and ever. Amen, O Lord my heavenly Father, almighty and everlasting God, NICL

# Godly private prayers.

God, which half fafely brought vs to the beginning of thys day, defend me in the same with thy mightypower, and grant that thys day I fall into no sinne, neyther sunneinto any kind of danger, but that all my dooings may bee ordered by thy governaunce, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen, Into thy hands, O Lord, I commend Elizabeth our Queene, all her faithful Counsellors, namely N. N. my selfe wholy, my wife, chyldren, it whole Familie, and the vniversall Church, for thou hast redeemed vs. O Lord our God.

O God of our Lord I efus Christ, the Father of glory, gyue meethe Spirit of wisedome and reuelation by the knowledge of thee, and lighten the eyes of my minde, that I may know the hope where unto thou hast called mee, how rich the glory of thine inhearitance is in thy Saints, and what is the exceeding greatnes of thy power to vs warde, which believe according to thy mightie power, which thou wroughtest in Christ, when thou raiseds him from the deade, and didst sette him on thy right hand in heauenlinesse. Quicken mee also beeing dead by sinne, and raise me vp with him, and cause mee to sitte in heauenlinesse, with Christ Iesus, by whom most bountiful Father, al honour and praise bee to thee and the holy Ghost, now and euer. Amen.

Almighty God and most merciful Father, seeing wee haue liberty to enter into thy holy places in the bloode of lesus, by the new and living way, which hee hath prepared for vs, through the vaile, that is to say, his sless: worke I beseech thee by thy holy Spirit, that I drawne nigh vnto a true hart in assurance of faith: that I beeing sprinckled in my hart from an evil conscience, & washed in body with a pure water, may holde the profession of

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# Godly private prayers.

my hope without wavering, for hee is faithful that promiled; and that I may confider my brethren, provoking them vnto loue and good works, not forlaking theaffembling of our felues together, but exhorting one another, and so much the more, for that I see the day approching : fuffer me not therefore to cast away my contidence, which hath hath great recompence of reward: For I have great neede of patience, that after I have doone the wil of GOD, I may receive the promise. VV herefore all things layd away that presse me downe, (especially sinne that hangeth so fast vpon me) cause me O God, to run with patience in the race that is lette before me, looking vnto lefus the beginner and finisher of my fayth; VV hich for the joy that was fet before him, endured the Croffe, despised the shame, and set himselfe downear the right hand of the throne of God, where he maketh intercession for mee, to whom with thee, Father, and the holy Ghoff, be prayle nowe and even Amena to reswitch Data have a row week their or a room

e-constitution of the Aprageralia estimate in the side Lord God and heavenly Father, the God of Abraham, the God of Isaack, the GOD of Jacob; which diddest promise voto Abraham, that thou wouldeft be the God of his feede for ener. VV hich haft promised also ro subdue Moab and Esau: that is to say, all Heathen Miscreants, and Idolatrous Papists, to thy chosen Israel, and to gather under one Shepheard, thy servaunt Dauid, Christ our Saviour, all thy scattered Sheepe, both of the Iewes and Gentiles. That there might be one Shepheard and one folde. Mercifully behold thy flocke amongst them, both dispearled & scattered : erring, wandring, and going aftray, with peruerfe mindes and erronious opinions, farre from thy fold thot MILL knowing

Godly private prayers.

knowing as yet, nor regarding the voyce of thy some, the onely good Shepheard, which did give his soule for his sheep. And draw them we beseech thee home again to the fold of thy sonne lesus Christ, without whom there is no saluation, no comfort, no health, no hope, no stay of conscience, but miserably wandering from error to error, and in the end viter desperation; have mercy therefore on thy miserable stray sheeps, for they? Sheepheards sake, & for the glory of thine owne name, for the amplysying and enlarging the kingdome of thy Son Christ, who is declared already in the sless, by his manifest miracles, justified in spirit, seene of the Angels, preached among the people, believed vpo in the world, received vp in glory, and shortly shall come in the same glory to make his enemies his foot-shoole. So be it.

A thanks-giving when a moman is delivered, 5 to 11 Eternall and almighty God, thy power & might is to be praised and magnified for over. For in the greatest weakenes of man, thy power is seene, in his greatest dangers, thy saluation is knowne, therefore we praise thy name, and give thee thanks for thy great mercies and wonderfull works. Namely, Lord we give thee thankes for thy mercy thewed to our fifter at this time, in bringing her through many and great dangers of child-birth, and in giving her the fruite of her body. It was thy hand o lord, that hath done it, for it is a work greater then all the wisedom and power of man. Deere father, wee befeech thee ever heereafter to deliver the Mother & the Child out of al dangers, as may best make for thy glory and their faluation. Touching vs, we thank thee for blefsing our work, and humbly befeech thee to cotinue thy fauour towards vs, for lefus Christ his fake, our Lord and onely Saujour. Amen. AN WORLD

#### Godly prinate prayers.

A prayer to be confirmed in the true knowledge of Gods word;

for the reading, hearing, and studying of the confirment o

Most mighty and evernall GOD, although thy goodnesse, mercy, and truth to mankind, in all thy workes aboundantly doth appeare, yet herein chiefely thou declareft thy felfe to bee most fauourable, merciful, and gracious, that not fuffering vs to walk in darknes ignoraunce, and blindnes, thou half gyuen vs thy most noly and blessed words to be a Lanterne vnto our feet, to lighten our steps in the path-way to euerlasting life, least wee shoulde walke in the shadowe of death, in which thy most blessed and sacred word, thou haft fully and perfectly fet forth visto manking, formuch of thy glorious Maiestie as was expedient for vs vo knowe, and not onely that, but halt therein also fully, wholly, and perfectly exprelled thy most holy & bleffed will, what focuer is necessary for the saluation of mankindero bee knowne, to bring him to life everlasting. Gyue me grace, most merciful Father, that for so hie a treasure lest among vs. I may be thankful, reverenly embrace, accept, and effective of the same, as the most precious lewel on earth, be therein confirmed most strong ly, that all thinges therein contained, bee most certainly and vindoubtedly true, not by any mortaliman, but by thy most holy Spirit in man, penned and written to the comforward behoove of man, that I may most humbly, lowlie, and with most high reverence, submit my selfe there-vnto, as becommeth thy eternal Maiestie, and the VVorde proceeding out of thy bleffed mouth: that I may reuerently with humblenesse and obedience, read, heare, and occupy my felfe in the fame, to the comfort of my foule, and encrease of thy glory. The bris had and

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- a dighten my waderstanding mondecee Father, with thy holy Spirit, that I may learne, cleerly conceive, and vaderstand the things therin contained, which no more tallmanican conceine; faue those who have learned of thee and whom thouby thy holy Spirit douftlighten and infruit guide mee deere Father with thy holy Spirio, that having the trute vaderflanding of the mifteries aligneinconfained, I may be fully established, and confirmed in the true knowledge of thee my detre Father, and of thy beloned sonne Christ lesu, my Lord and Sauiour, throughly in conscience perswaded, that I have my ful and perfect faluation and life euerlasting in him, and through his attonement made through his death & passion: that I doe not vainely abuse the knowledge of thy most facred word, to fatis-fie vaine curiositie or brag of knowledge, but onely to the relieuing of my hungry and wounded conscience, to the looking of my fertered foure, and the appealing of my forowfull harr, that I may to the end of my life, walke in finceritie before thee, my heavenly Father, in the comforts of thy deere Sonne my Saujour, vpholden fil by the mercifull power of the holy Ghoff, to thine everlasting prayse and glory, worlde withoutend: Amenanav aldinos validos validos validos ive Line Roch: leistaan & Cod, which lender of the feele nothille in

Another before the reading, hearing, or fludying

A Lmightie and most mercifull Father, which hast in thy blessed word reuealed thy most holy wil, what societ was expedient for vs to know, concerning thy Maiestie & our saluation, give me grace good Lord, that I may have a harty desire, & a willing mind, diligently and with my whole endeuour, to read, hear, and study thy holy scriptures with humble obedience, submitting

my

## Godlie prinate prayers

my judgement to thy holy and infinite wifedome thereincomayned, and that I may fruitfully travaile therein: graunome heauenly Father, thy holy Spirit, to lighten mylvnderstanding, to touch my hart, that I may through lie vinderstand the misteries therein comained to the cofort of my foule, to that my whole life and convertation, may be thereafter directed, to the honour and glorie of thy Name, and the peace of my conscience; thorough Iche Christour Lord, Amen, wond som och mi benenit and of the brock of the Christ left, my Est dentification

A prayer to be confirmed in the knowledge and and porfest with of God its tie Colog bas led you

Most mighty and eternall God, thou by the creation of the world, the Sunne, the Moone, and flarres, the earth, the lea , and all that therein is, half fufficiently declared thy felfe to be the everlasting and almighty God, for that thefe things doe farre palle: thereach of mans wisedome. And not heerein onelie haft thou declared thy felfe to bee God; but in that also that thou dooft continually guide and governe althings! of thee created; It is thougherefore that thundrest fro heaven, that with lightnings and tempels, and of waters and winds, thewest thy terrible vengeance vpon sinfully flesh; It is thou, ô God, which lettest vs feele sinsiblie in our felues, thy mighty power and working not onely in that, that thou hast made our bodies and soules, but especially, that thou makest vs even of force to confesse. thy eternal Spirit in vs, who so mightily fighteth against the affaults of the enemy, that of force we are driven to acknowledge that it is thy working in vs, and not we oud: sclues. Seeing therfore, o father, that we have both in thy creatures, and also in our selves, so manifest testimonies that thou onely art the eternal God, which raignest in all thy

EASE!

thy creatures, guiding the by thy heatenly prouidence, graunt wee befeech thee, that our harts may be beereof fin affured to acknowledge thee not onely to be Godesernal, who haftereated althings, but also, that we may in han be fully perswaded, that thou O Lord God, dost governe al things according to thy most bleffed will, fo that nothing can be doone in the worlde without thine appointment, and that thou hast such a singuler care of uer thine elected people, so that not so much as an hayre of their head that fal without thy prouidence, that thou so guidest at they dooings, that all things shal turne to theyr commoditie and thy glory, Graunt O Lord God, that heereof wee may be fully affured in our harts and foules, that we may in al our dooings fet thee before our eyes, acknowledging thee to be our onely Lord and Father, and by the working of the holy spirit in vs, may be confirmed in fayth, comforted in foule, and lightened in vnderstanding, that alwayes heere vpon earth, wee may glorifie thy holy Name, and after the disfolution of thys body, we may attaine to the cuerlasting joy, through our Lord and Saujour Christ Iesus, Amen.

A prayer for patience in tribulation, and that God
may be glorified thereby.

Eternal and most mercifull Father, who hast from time to time, in all ages exercised even in thy deer Chyldren, with greevous afflictions and sharpe corrections, to draw theyr mindes from too much love of vvorldly pleasures, to be delighted in heavenly ioyes, and spiritual comforts of the soule: graunt good Lord, I humbly beseech thee, that I, even from my hart, may acknowledge thys affliction, which doth now grievously pierce my soule, to be thy fatherly correction, & scourge of

#### Godlie primate prayers

of thy meere mercy and loue layd uponime, to put me in minde of my dutietowards thee; leaftels, with too much quicines; I mould have been drawne through the flattering pleasures of this vaine world, fro the remembrance & delight of my spiritual toy in heavenly things, to have had my fut delight in this vaine worlde, and for houlde hauerunne headlong to enerlasting damnation with the world: but that thou (O Father) half called me back by thys thy Fatherly rod; whereby, thou mindeft to let mee fee, that of my felfe I have nothingth with goodnelles but that it was thou, who by thy aboundant mercic, had? dell before time replenished my heart with joyigo that I tooke great pleafure and comfort in reading and hearing thy holy word, and receiving other thy benefits, which spiritual comfort and quietnes of minde, because I doe not fully acknowledge to be thy good gift in mee, thou hall now taken from me for a time: that I may effectus ally perceive and learne (by the lack of it) that it was thy worke in me, and when thou restorest the same to mee againe, I may more aboundantly glorifie thee in the manifold mercies. But while it shalbe thy good wil & pleafure, ô Lord, to exercise me with this thy louing correction, give me grace that I may patiently abide whatfoeuer it shal please thee to lay vpon mee for myne amendement, strengthen me (ô Lord) that I doe not faint ynder the burthen of affliction: but beeing vpholden by the firength of thy holy Spirit immee, I may neuer cease calling vpon thy Name, with full affuraunce that thou will at thy time appointed, sende mee full affuraunce, to my fingular comfort, and thy eternall glory. And when it shall please thee, O Lord, fully to deliver mee, I beseech thee to worke in my hart; that I may acknowledge the fame to come from thee to bethy onely worke, that I may

fo worke in my hart, that I may acknowledge the fame to come from thee, to be thy onely worke, that I may be thankful for thy so great mercies at the dayes of my lyfe, that I never forget thy lowing and fatherly dealings towards me, but so to the end of my life I may live in thy feare and love, that thy holy Name in my life may bee glorified, and after death, I may be received to that full toy, which thou hast prepared for thine elect Children, through our onely Lord & Saujour Iesu Christ. Amen.

## Thy holy spirit (O Lordypt most visited is the assurance of my salvation, doth contamed for the forest wifeed kea-

Lord God, and most merciful Father, now Ifulbut ly perceive and know, that the hart of man is not in his owne hand, for thou haft ranghe me, by diminishing the spirit of comfort in my hart, that it is thou onely which makeflioyful the hart of man; and which diminishes the same ioy according to thy good pleasure and will for if it had been in mine owne power to have received comfort in thy word, or to have believed thy promises from my hart, I would long since have enjoyed comfort, and been confirmed in fayth, but I cannot, O Lord, it is thy meere worke. I looke therefore, 3 deer Father, for thy bleffed comfort and firength of Fayth, which I befeech thee, O mercifull Father, fend into my hart, to fill the same with spirituall toy, that by the working of thy holy Spirit in me, the comfortable promifes of thy merciful protection, may be fealed in my hart, and finck deep into my foule, that I may be fully affured that thou art my strong Rocke, and house of defence, that thou dost keep me as the apple of thine eye, as thou hast promised in thy blessed worde, that thou wilt not lay H more

## Godly prinate prayers

more vpon mee, then thou wilt give mee firength to abide, and that thou wilt affuredly at thine appointed time renue my hart, and the whole powers of my mind, that I may fully glorifie thy holy Name. But in the mean time (O Lord) alas, my hart is cleane voyde of spirituall ioy, yea, euen as hard as a stone, so that the louing promiles of thy holie V Vord, although I knowe them to be true, yet they cannot finck into my hard and stony hart, vntil fuch time, as thou by increasing thy holy Spirit in me, shalt molifie and make tender my harde hart, that it may be meete to receive the sweet comfort of thy spirit. Thy holy spirit (O Lord) in me, which is the assurance of my faluation, doth continually fend forth vnfpeakeable lighes and longings, for thy ful and joyful prefence. I beleech thee therefore, deere Father, for thy beloued sonne Christ lesus sake, harken vnto my prayers, and graunt my requests, make tender my hard & stony hart, by thy holy Spirit, that I may from the bottome of my harr, acknowledge thee to be my most merciful God and Father, and all things in thy holy VVord contained, to bemost true: reverently embrace; take comfort, and continue the same, and in my souletake joy of the same: that I may (deere Father) even vnto my lives end, walke before thy face in finceritie of hart, beeing affured of my faluation, through that one alone sufficient facrifice for my sinnes, made by thy best beloued Sonne, Christ Iesus

my Lord and onely Sauiour. To whom with thee
with thee and the holy Ghost, be all honour
and glory, world without end.

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A prayer after benefits obtained, to acknowledge them onely to come from God.

Lorde God, I feele in my felfe howe mercifullie thou hast dealt with mee, grieuously I was troubled, and nowe by thy goodnesse partly released, how dangerously I was assaulted, and now by thy mercie partly delivered; thys reliefe, although I must needes confesse by infallible arguments, to be thy onelie worke in mee, yet such is the pride of my rebellious flesh, that it wil not suffice me, to ascribe fully the same to proceede from thee, and thine onely goodnes, but feeketh out other fained causes, according to the vaine devises of my minde: therefore I befeech thee most gracious Father, that thou wilt so frame my hart, that I may with whole hart and minde, and with the powers of my foule, acknowledge this my comfort and ayde, to be thine onely worke, wrought in me by thy holy Spirit, and that I may be thankful for the same all the daies of my life.

O Lord, thou hast sworne by thy holinesse, that thou wilt not give thine honour to any other: feeing then deere Father, that thou halt fent mee this strength, let mee beperswaded fully in hart, deere Father, that it cometh from thee, that to thee I may render due honour, praise, and thanksgiving for the same, and the rest of my life, that I may be affired in hart of thy merciful defence, in mine extreame dangers, as thou haft many times heretofore wonderfully delivered me, that thou wilt according to thy promise so cotinue thy mercifulaide, whereby thy Name in me may be glorified, my foule in mercy preserved, and thy whole Church edified, now and for euer. Amen. di gratmogga e l'audit con soit nog el ab

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## Godly private prayers

A prayer for constant persenerance in prayer, when we are dull to prayer.

7

Lord God most merciful Father, according to thy commaundement in mine afflictions and necessities, I feeke to thee for fuccour by cominnal prayer, and calling vpon thy Name, I call vppon thee in the day time, and in the night season doe I poure out my prayers unto thee, and yet for all that I feele me nothing released, but oftentimes worse and worse, which maketh me oftentimes (deer father) almost to doubt of thy goodnes, that thou dooft reject my prayers, and giveft no heede vnto them, whereby I doe almost thinke, that it is no boote for me to pray, seeing I feele no release; but (O Lord) this is my weakenes in me, and the frailtie of my flesh, which wil not willingly be subdued witto the spirit; which my frailtie, I beseech thee, O Lord forgiue mee. For thou dooft O Lord God fee my conflicts, and lookest upon my continuall fightes and pericions, but thou dooff deferre and prolong thine helpe the longer, and dooft not at the first helpelmee, to this end, that I may see fully mine owne weakenes, learne by little and little, to subdue my rebellious will, to thy good wil, who knowest better what is meet for methan my selfe.

Therefore (O most decre Father) strengthen mee by thy holy Spirit, that I may still perseuer and continue in prayer, and with longing desires patiently waite for thee O Lord, being assured, that although it appearenot, yet art thou alwaies present with me, and hearest my sighes and complaints, and will when thou sees thy time, declare thy selfe manifestly, in renewing my hart with spiritual ioy. Stir vp O Lord, my dul and sluggish nature, to call vpon thee continually, appointing thee neither time

nor

northe meanes of my delineraunce, but leaving all to thy good will and pleasure, I may in the meane time neuer cease by continual prayer, to call for thy mercifull helpe, vntil fuch time as it shal please thy goodnes to send me ful deliuerance. I feele my selfe, O Lord, oftentimes verie vnwilling to pray, for that I doe not fully perceine my prayers to bee hearde, but doe goe on still languithing in my forrowes, as though thou haddeft no care of mee. But this my dulnesse I beseech thee, O merciful Farher, pardon in me, and graunt that I may be raifed vp to pray for ayde and reliefe of thee continually, although I should see no signe of fauour, yet that I may continue stil with the faithfull woman of Canaan, and neuer cease inhart, minde, and mouthy til thou graunt my requests at thine appointed time, when thou knowest it shall be most for thy behouse and for thy glory? And that when thou shalt mercifully looke vpon mee, to deliner mee, I may then fully with my whole hare, acknowledge thy goodnestowards me, and let it neuer flip out of my hart, but continue thankfull for the same all the dayes of my tife, whereby thy glorie in me may be declared, and my foule relieued, through Christ my Lorde and Saujour. diet the turne yeeld due nonour and pat being

Ashanksgining when thou hast received some comfort; but

Most lowing and mercifull Father, nowe I feele thy sweet mercies and louing kindnesse shewed vpon me poore wretch, whom thou hast out of gricuous assaults deliuered from paineful forrow, to joy-ful comforts restored.

Now I know, O Lord, that my many and fundry prayers that I made to thee, in the anguish and bitternesse

Godlie prinate prayers

of my foule were not voyde, although for a time thou seemeds to reject the, now I know that although thou seemeds to be angry, yet thy fatherly affection still remained furely fixed vpon thy Children, fo that nothing can remoue thy love from thy deere Children, but who thou louest, thou louest vnto the end, euen when thou dooft scourge and correct the most sharply, thou woundest and healest againe, thou throwest downers hel, and raisest up againe. For whereas my hart was so dull, that no spirituall comfort could enter therein, now I feele, O Lord God, that thou half begun fo to frame it anewe, that I beginne to take more comfort and joy in thee, and thy holy VVord: now I feele my hart partlie lightened by thy onely worke, from that great dulnes where with thou half imitten me downe, for the which thy meicis full worke in mee, I harrily thanke thee O Lord God; befeeching thee most deere Father, forthy best beloued sonne Christ Lesus sake, as thou hast begunne to settle my hart in peace and quietnesse, and partly wrought in the same some comfort and joy: so thou wilt in mercie encrease the same in me, more and more, that I may from day to day, acknowledge thy manifold benefits towards mee, and for the same yeeld due honour and prayse vnto thy holy Name; that I may through this thy worke in mee, be throughly confirmed of thy goodnesse towardes mee, that as thou half begunne in mee a good worke, fo thou wilt fulfill the same, vntill the comming of our Lord and Saujour Christ, and when he shalfully deliuer his Chyldren, and bring them to that ful and perfect ioy, for euer to raigne with thee, in thy kingdome of euerlasting glorie, world without end, Amen. Nove know, O Lond, that the main and fundry print

As that I made to thee, in the loom it and bearingle

and the A Thanksgining after delinerance from the contract of the contract of

Hy mercy O Lord my God, endureth for ever and thy louing kindnesse towards thy children is not able to bee vitered, the truth of thy promifes neuer faileth thine Elect. O how wonderfull deere Father is thy working amongst thy Children; the forrows of deathtooke hold vpon me, and the inares of hell almost entangled mee, the daungerous water of distrust had even overwhelmed my foule; I was as one entangled in a Nette, and fast caught, not knowing how to be loosed. Thou hadst O Lorde God, so terrified my soule and minde, that I became utterly aftonied, and in extreame feare, throwne downe prostrate to the ground, my hart failed within me, and all the powers of my mind were discomfited; the cogitation of my minde dyd so fight within me, that I was wholy disquieted in soule & conscience, I could not consider (O Lord God) of thee my Saujour aright, nor take holde of thy mercifull and louing promises, I could not bee perswaded of thee my deere Father and God, nor of thy fatherly lone towards thy children, scarce coulde I finde within my selfe anie little sparke of fayth, to confirme mee in the knowledge of thy good wil towards mee, renealed in thy bleffed VVord. For thou (good Lorde) hadst for a rime withdrawne from methine hand, where-with thou haddest before time staied and vpholden mee from falling, that I might more cleerelie see mine owne weakenes, & more effectually consider thy power towards me.

In thys distresse (good Lorde) and anguish of minde, I poured out my plaints before thee, and cryed vnto thee day and night, with cominuals sighes and groanes,

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## Godlie prinate prayers

till at length thou in mercy haddest respect vnto me, and considerest my request and sent me some releese, whereas I might take a rast of thy mercifull dealing with thy Children, and thereby be firengthened more and more, and confirmed of thy good will towards the. And now deere Father, I feele thy louing mercies towards me aboundantly, who hast delivered mee from my dangerous feare, & fet my troubled mind at quietnes, thou haft made calme the troubled waves of wavering thoughts, which overwhelmed my foule, and haft brought me to the quyet Hauen of thy mercifull protection and defence, and half delivered my eyes from teares, and my feete from falling, and my heart from diffrust. O Lord God, my most louing and mercifull Father, let this thy grace, mercy, and louing kindnesse shewed vpon mee, neuer depart out of my heart, but that I may be thereof continually mindfull all the dayes of my lyfe . And for these thyne unspeakeable mercies towardes mee: graunt me good Lord, that I may have a thankfull hare to render due honour, prayle, and thankigining vinto thy Maiestie, acknowledging from the bottome of my heart, thy wonderfull workes in me : and that having felt so effectually thy present helpe in my necessitie; I may be more strengthened to put my full trust and confidence in thee, in my more greeuous and daungerous allaults, although I fee no way of deliuerance, looking still for the lyke helpe, which I have before time tryed of thy goodnesse: knowing that thou hast taken me into thy protection and keeping. And that I may heereof be more assured I beseech thee good Lorde, that as thou hast begunne to deliuer mee, so let mee feele more and more daily, thy good will and tender mercy towards me. Encrease in mee true vnderstanding of thy heavenlie will

will in thy bleffed worde. Strengthen my fayth in thy loung promiles, that I may be affured of thy protection, and mine election and faluation. Make mee daylie more and more to loue my decre Father and GOD vn-faynedly, for all thy goodnesse showed vnto me, to have my full delight and joy in thee, to walke before thee in sincerity of lyse and godly conversation, that I may heere in earth glorisie thy holy name, and after thys lyse with thy faythfull slocke, possesse that everlasting inheritaunce, which thy Sonne hath purchased, Christ Iesu our Lord, to whom with thee and the holy Ghost, be all honour and glory, now and for ever, Amen.

A thanksgiving for the word of God embraced, and a Prayer for increase and continuance

my heart, louncerely professemy true Re-Eternall and most mercifull Father, I yeeld vnto thee most harry thankes, for all thy benefits beflowed vpon me, especially, for that it hath pleafed thy heavenly goodnes to shine into my harr, through the light of thine holy spirit, in the misteries of thy holy word, and that thou half framed my heart and minde to take such vnspeakeable joy and comfort, in thy most bleffed and holy word, and in the embracing of my faluation, therein offered vnto me. For this thine vnspeakeable mercies, I befeech thee O Lorde, make me thankfull, that I may acknowledge the great benefite thereof, and esteeme of so inestimable a treasure, aboue all earthly possessions or treasures. And O Lord, my God, for so much as I wander in this present lyfe, among manie and infinite daungers, vyhereby I am euery moment

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in perrill of flyding backe, and falling from this feruent zeale of thy everlasting truth, which thou hast kindled in my breast : if otherwise thou doo not stay me by thy mercifull hand: and for so much as I learne out of the most blessed and holy word, that it is not sufficient to have begunne well, vnlesse I continue to the ende; not sufficient to holde my hand to the Plough, and looke backe, I craue at thy hand in the name of thy beloued Sonne, my Lord and Saujour Jefus Chrift, that this thy worke which thou hall beganne in mee, thou wilt in mercy increase in me more and more, and continuenteuen voto the ende of my life, that I doo not waxe colde. fecure, dull, or faynt, but continually increasing in true zeale, I may still more and more be delighted with reading, hearing, and meditating of thy holy word: I may thereby also daily increase in true knowledge of thy blessed will, from fayth to fayth, that I may even from the bottome of my heart, so sincerely professe thy true Religion, that all hipocrifie, vaine glory, and fained hotinesse, veterly through thy holy Spirit rooted out of my heart, I may onely hold my selfe contented, that I may have the eyes of thy Maiestie beholding my inward hart and minde, whereby I onely studying to be allowed before thy Maiestie, may vtterly reject all the vaine prayle of men; which might puffe vp, or the scothing lestes, taunts, or reproches of the vngodly, which might elfe driveme downe: is for is an oray be allonisten

To this ende, O Lorde my God, that I may increase, and daylie more and more bee confirmed in thy mercies begunne in mee: I beleech thee stirre vp true and sincere Preachers, and Messengers, who daily may stirre vp my minde and heart (otherwise of nature dull) to the joyfull embracing of the glad tydinges of peace.

Leaue

Leane mee never defliring, O Lorde my God, of the meanes which thou half appoynted for the increase of a lively fayth, and true zeale, which meane is onely the Ministerie of thy blessed and holie vyorde, but make me alwayes carefull for the feeking of it : and fo prouide, O Lord my GOD, that I may alwayes haue it, comfortable recease it, and sweetely digest it. Keepe me bythy holy Spirit, O Lord, that I never be seduced by erronious doctrine, but that onely I may give care unto the voyce, that cleaning onely voto thee: I may in this present lyfe which thou hast given me, so occupie my felfe, and vie this good time which thou half giuen me, that I may fill looke for the comming of thy deere Sonne, to recease me into the everlasting rest, prepared for all the elect and chosen, where I shall for ever remayne, together with my Lord & Sauiour Ielu Christ, to whom with thee and the holy Ghost, be al honor and glory, world without end, Amen. and and and and and vs noticitie vider thy leadie vyrath, and verige-

A Prayer for the feeling of the sinne of hypopocrisie, that wee may direct our life according to the prescript rule of
the word.

Lord God and heavenly Father, which are a infludge, to punish all them; that doo continue to offend thee, as thou are a Father most pittifull to receaue to mercy all those, which give ouer themselves to please thee: show me thy grace and favour, so that I may be truely touched with inward displeasure of my sinnes, and that in the place of flattering my selfe, to sleepe in sinne: I may be so cast downe in heart, that the rather I may truly with mouth confesse, most humblie

to give thee the honour, glorie, and praise, due vnto thy holy Name, and that as thou of thy great mercy doft infiruct there-vnto by thy holy word, for (for thy Names fake) make that the same may so lighten and cleere our conscience, that in due examination of our life, we may trulie learne to be angry and displeased, with all our former & corrupt living. Othat it may please thee to draw neere vnto vs, in addressing and guiding our footstepps in the true and perfect way of obedience, to thy holie Lawes and commaundements. Send thy holy Angel to pitch his Tents round about vs, that fathan and his infernal Armie neuer preuaile against vs, but that alwayes with strong fayth, we may through Icsus Christ, withfland al his craftie Engines & mares, knowing vindoubtedlie; that thou never forfakest them that put theye remayac, together with my Lord & sautour, soft history

Oler vs not be ledde by the infirmitie of our outward flesh, but strengthen vs by the vertue of thy holy Spirit, Suffer vs not to lye vnder thy heavie vvrath, and vengeaunce through hypocrific, but rather touch vs fo inwardlie, that we may without cealing figh and groane vnto thee, by true and vnfained repentance. And although wee be not alvoaics to well disposed to aske and pray as vvee ought to doe, yet (good Lord, for thy glorious Names fake) firetch out thy mighty hande, that by the gracious vvorking of thy holy Spirit, our mindes and harts may be drawne from all earthlie and corruptible thinges, fo that our prayers unto thee, may proceede of an inward, earnest, vehement affection, so that vivee neuer prefume to come before the throne of thy Maieflie with a double heart, knowing, that who focuer afkethand prayeth for any thing of thee; not asking in fayth, cannonobtained a limont drive your years bedier

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by therease therefore, tweet Lorde, our faith patter weet presently may finely seele the benefite of remission, and pardon all our sinnes, through the merrits and death of Christ lesus our Sautour, and so worke in vector ever heereaster to line in thy seare, and to stand in awe of thy displeasure, that thou maist continue our merciful! Father, world without end, Amen.

Oh Sheepheard of sheepe, seek out me thy wandring sheepe. And beeing founde, lay mee vppon thy blessed shoulders, and bring mee home to the very solde of thy slock, heale my sicked oule, seede my hungry soule: yea, almost dying through hunger, watch ouer the same (Oh sweet Lord) least the rauening V Volse doe invade my soule, and so sley it to veter destruction. VV herefore, O most deere G O.D., be mercifull to me a most wretched sinner, and graunt pardon to him that repentet by gyue not foorth the voyce of thy sentence according to my demerits, but like as thy mercy before hath doone in the beginning of my life, so let it conclude the end thereof, to remaine with thee world without end. Amen deere God, Amen.

Porasmuch as inally slife, holy Scripture dooth promise troubles, pennuries oppressions, increase of griefe, and aboundance of temptations, vouchfase (O most loning Lorde G O D) to prepare my hart to all possible patience, least I doe faynt in thy soote-path compell (my sweet Lorde) thys stubborne and rebellious stelle of mine; to be subject to thy boly Spirit, beyond all expectation, so that I may possessemy soule in patience, & keepe the same continually in thy everlasting service, to the which purpose thou of thine infinite goodnesse and mercy hast created the same. Wherefore, (O Lorde GOD) showe thine almightic power was meemost

## Godly private prayers

wretched finner, that so long as I fight in this wretched life, I may obtain evictoric against mine enemies, (thou being my desence) for there is none other that fighteth for me, but onely thou oh God. Now I say, represent the violence of mine enemies, and vouchsafe with great effect to bring into bondage, my miserable slesh, that tormenteth my soule. So that obtaining victory, I may give praise to thee my onely deliverer, in perpetual eternitie, Amen.

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According and being meet bornes of the very for de of the

almost dying parence american interesting the fame fieth Most gentle Redeemer, which art alwaies merciful, alwaies a Saujour, whether thou lendest vs prosperitie or adversities this is a token of great mercy and louing kindnes, while by external afflictions. as by bitter plaisters or falties, thou dost heale the inward man, and by remporall paines prepare vs to cuerlasting ioves. Foralmuch therefore as thou haft even by thine owne steps declared, that this is the way vnto true felicitie, graunt I most humbly beseech thee, that I may patiently and obediently, drinke of this Cup most willinglie, which thou haft former cifully reached vnto me. Verilie, thefethinges are vnto fraile nature very grienous, but yet hast thou suffered more gricuous things for me, and I have deferred farremore grienous things; which have so often deserved hell ! Norwithstanding , thou knowest the frailtie of mans condition; and therefore even as that kinde and mercifull Samaritane, thou pourest into my vyoundes, VVine, that is to say, affliction and troubles, which fretteth and harplie biteth out abhominable vices: but in the meane time thou putteft to it also the precious Oyle, that is, of grace, into thus our wounded wretched

wounded and troubled hart, through the which grace, if thou don give according to my want, then thall I with great quietnesse suffer these intollerable greeses. But if it be thy pleasure to increase my greefe, give mee then I most instantly befreech thee, the gift of patience, and graunt that these afflictions (which thou hast of thy Fatherly loue fent vnto mee) may by thy grace turne to the affurance, that I am thy Child . Or of thy Fatherly pitty, be contented with this gentle chastisement, wherwith thou dooft now nurture mee (from lying flinking in my corruptions) then let me (by thy free grace and mercy) recease at thy mercifull harid; cale and quiet nesse againe, that I may by thy grace give thee thankes for both; that is, because thou hast most louingly in mercy chastned me, thine vnprofitable Seruant, and also take away the bitternes of my affliction, with the sweetnelle of thy comfort; which is thy free grace; the Oyle of all consolation, which I beseech thee poure into my heart, that I may fensibly feele the aboundant riches of thy goodnesse poured vpon me vndeserued, and (most vnworthy wretch) that I may be the more strengthened thereby, and in the greatest conslict may hope against hope, that what socuer my outward sences doo imagine, yet the inward feeling of thy mercy may superabound, to the increase of my more than weake faith, but especially for thy honour and glory fake: fo that finally I may fay with Saint Paule, that neyther death nor lyfe, nor anguish, nor persecution, nor things present, nor to come, may remove me from thy love in Ielus Christ: In whose name I pray,

as he hath taught. Our Father in her vivid which art in head O o wrol ; bould ble, and yet thou haft news, coursed and confured ac-

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## Godly private prayers

wanted and thoubled hair, throdebihe which share, to de forme of prayer daily to be wfed of all faither !! with great quietbell entilliad Christiand Delle able greefer

Lmighty God and most merciful Father, through lefus Christour Lorde, in whom, and by whom we trust that thou art our God and Father, vves most humbly heer proffrate our selves before the throne of thy Maiestie, beseeching thee first good Father and God, to pardon, and forgive vs alliour finnes, which we confesse and adknowledge against our selves, befeechingthy gracious Spirit to worke invs the knowledge of them daily more and more than thereby wee may come to true repentance for them: vand together there with, unto the knowledge of the height, breadth, deapth, and fulnesse in all forts of thy grace and mercy, whereby through Ielus Christ thou hast forgotten them, and remoound them as faire from visias the Eastis from the VVeft. And although we know by them; too well alas good Lord, that we have (as much as in vs lay and lyeth) laboured to provoke thy wrath & anger against vs, hear ping sinne vponsinne, and multiplying of offences and transgressions against thy high grace and Maiestie, breaking thy holy word and commaundements, yet thou (ô Lord) haft not been eas a man, nor thy affections as the affections of the fonnes of men, but haft continued graclous and mercifull, and bountiful vnto vs, in pardoning our finnes and daily renewing in vs with the morning, thy graces divers and manifold. Therefore wee befeech thee must mercifult Father; to gynews thy holy Spirit, that we provoke thee no more, that thou rife not vp in thy vvrath against vs, to destroy vs, as we have infly deferued; for we O Lord have beene and are dry as stubble, and yet thou hast not disperced and consumed vs; AP

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wee have beene unfruitefull, and thou hast not cut us downe: yea Lord, we have brought forth wild and sower fruite, corrupt and detestable, and yet thou lettest thy raine to fall, and Sunne to shine upon us.

Make vs therefore we beleech thee forry as it becommeth thy Children, for that we have disobeyed thee, so mercifull and louing a Father, and frame vs daily, and falhion vs to the likenes of thy well beloved Sonne Iesus Christ our Lord: that in knowledge and true holines, we may glorishe thee before the world, and by the fruits of godlines and righteousnes, be assured and made certaine of thy spirit, and of the love wher with thou lovest vs. Make vs thankfull, deere Father, for the infinite and unspeakeable benefits of our election to life and everlasting glory before all time, and for our creation and redemption, and sanctification, in time to bring thy glori-

ous counfell to palle.

VVorke in vs certaine faith, and affured hope in thy promiles, the true feare of thy Maielty, aperfect hate and detestation of al disordered and sinful affections. VVork in vs eternal loue of thy truth and Gospel, sincere affection and loue towards thy children, & amongst our selves patience, knowledge, verrue, loue, compassion, with al graces of thy kingdome, that in all our behaviour, thou O God mayest be glorified by vs. Also we beleech thee most mercifull Father, for the benefits of this lyfe. That as thou art not onely the God of our spirits and soules, but also of our bodies: so it would please thee, notwithflanding our linnes, to graunt vs thy blessings of health, peace, and maintenance, of which (by thy gracious prouidence) some of vs doo feele the want, and some of vs haue for long time enjoyed and vied the fame, that together with them, we may have thy Spirit to instruct vs, as well

## Godly prinate prayers

well in the wants, as in the true and lawfull vie of them: that we may more earneftly and feriously study and labour in these vocations wherin thou hast set vs, through thy great mercy, to the promoting and increasing of thy Kingdome, to the benefit and comfort of thy children. And me pray not only for our felues, but befeech thee to make vs earnest and feruent in prayer vnto thy Maiestie, euen for others also, yea, for all men: that as thou art the Creator of all, fo thou wouldest mercifully regard them, and continue thy gracious goodnes and mercy, in adminishring and ordering the world, so that by no Tyrants nor wicked men, that order which thou hafteftablished be overthrowne, but the spring and hartiest, the raine and fruitefull times, and the joy which thou shewest and givest by them, may provoke almen continually to feare and love thee, yea, to feeke thee and finde thee. That not in those outward blessings alone, but much more in thy spirit, they whom thou hast there-vnto ordayned, may reioyce in thy fatherly goodnes by Jesus Christ. And that to this ende, it may please thee to poure out thy graces vpon men, that they may be instructed and framed meete instruments for the calling of all such as thou hast appoynted to be of thy Church.

That these builders may be cunning and expert. That these Gardiners may be wise to plant and water, with indgement and discretion, that these Stewardes of thy misteries may so behave them selues in thy Church, that they knowing how and wherewith to seede thy house, the glory and beauty thereof may appeare in the eyes of all the world, which thou hast before so long promised, and which to see the eyes dazell and saynt with sooking for. And although weeknow well, O Lord, and the causes of all miscrable disorders, deformities, and breaches

breaches now a dayes, is in our selues, which shutte vp thine hand, and (as it were) bind thine armes from reaching them out vnto vs, for our faluation and comfort, yet let the Lord arise and be merciful vnto Sion, and haue pitty on the ruines thereof. For the time is come, our owne Country and people are before our eyes continue ally, whole sinne and disorder, whole ignorance and stubbernesse, whose negligence and contempt of thy word, thou half now long time punished, withdrawing thy hand from dooing them good. For by thy just judgment now many yeares thou hast plagued them, and vs with idle, prophane, vnlearned & vnskilful Pastors: guiders thou hast given them but to their ruine: Feeders, but of themselves, not of thy flock. Teachers and Doctors. who have mouthes but speake not, eyes but see not, neither the judgements vponthy people, nor how to goe out and in before them? and that which is most fearefull, thy good hand is not with those Prophets which are amongst them, who doo low in deed, but the earth giveth not her increase. They water, but thy plants rise not in any number. They feede, but thy flock is poore, not far nor beautifull. Ohlet the Lord forget the sinnes of his people. VV hy hath he bound them upon his hand to lookevpon them for ever? VV hy hath he fet them day and night in the light of his countenance? wee confesse and acknowledge against our selves, O Lord, alour fins, we judge & condemne our selves, yea, we testifie against our selves, that we have described that even those sparks of thy fire & heavenly light which are amongst vs, shold be quenched and put out, that the smoake of thy glory, which is yet still in thy Church amongst vs, should rife vp & vanish away fro amongst vs as the dew of the morning, that the same building which as yet standeth, were to be throwne

## Gadlie primate prayers

throwne downe, that the Lord should mount upon his chariot, and flee from vs. But shall the Lord deale with his people by waight and measure? shall hee vie indgement and not mercy? shal our Father forget his children, although we proudke him? Thall not the fighs & grones of them that bewayle Syon, come before him and enter into his cares? O Lord let the judgement and severity which wee haue deserved, be stayed: let Chariots and Horses be valoosed, let the Armies of the Lord be discharged, and let the Lord vngird him felfe, and forget his counsell, and turne and be gracious and mercifull vnto them that knowledge and confesse they finnes. Let the Angels that be the defroyers, goe from before thy face, to ouerthrow and cast downe all that standers to binder thy glory, and to maintayne sinne and ignorance, pride, and vanity. That thy good Angels may follow to meete out and describe allthings that pertayne to the building of thy Temple. Let them lay to it the square and plummer, and let all thy people fland and showte and fing glory, at the laying of this foundation: let thy spirit guide all those good Lord, that in feare and reuerence before thee, walke in their vocation. In the Vniversities and in all parts of the Realme, yea, of the earth, looking and labouring for this worke, and increase the little number, as the thousands of Ephraim, and the ten thousands of Manasses, and those that laugh at, and hinder, and draw backe this worke, let them be ashamed and confounded, and all thy meruailous blessinges be frewed in the successe thereof. But let them have no force nor strength to hinder it: so shall Iacob rejoyce in thy mercy, and I fraell in thine cuerlasting truth. So shall our eyes fee thy glory, O Lord, and we fing perpemally to thy prayle. So shall Iesus Christ delight in the beauty He rich in

beauty of his Church, and his people be a people meete to ferue him, decked and adorned with his gyfts, labouring and fludying to please bim, that in them his love may reft. To this ende, good Lord, thew mercy upon all Princes and Magistrates of the earth, that belong to thy election : rurning the hearts of all those that hisherto have not knowne thy truth, but lent their power and might to fathan and Antichrift to persecute thy people, to the great dishonour of thy name. That yet now at the last, they may be brought home into thy sheepefold, and in steade of persecutors, become Nurse fathers, and Nurse-mothers to thy Church . But especially we most humbly befeech thee for al fuch Princes and Magistrates as have receaved thy truth. And namely, for our deere Soueraigne Lady, the Queenes Maiestie, whom thou half placed onervs in this Realme, and for her most honourable Counsell, and all Magistrates therein, that thou wouldest augment the graces of thy holy spirit in her, and in them: especially, the spirit of wisedome, counfell, and power: that the and they may goe forward in the worke of the building vp of thy Church, in all obedience to thy will, speedily, constantly, and persenerantly, that thy people the Sheepe of thy pasture, whom thou haft committed vinto her and theyr government, may godly and peaceably line and dye to thee, and with them and for them, glorifie thy most holy name for ever and euer. VVe beseech thee also good Lord our God, for all our brethren wherefocuer, that those which are in thy Church in peace and fafety, may prosper and goe forward, and stand in thy truth for ever, that thy goodnes may be affured vnto them, that thou wouldest keepe that place, and maintayne their cause against all that labour to trouble them, and for such as doo yet labour

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## Godlie private prayers

knowest, O Lord, better then wee can declare: It may please thee to breake the rodde of their oppressours, to quench the fire of their aduersaries, and to lighten or rather cleane take away that burthen which thou doost so presse, that they together with vs, may ioyne in thy congregation, and seede safely. So that there may be none to scare vs. Let thy Spirit of comfort possesse our harts, that all trouble may seeme tesse then thy truth and glory, and so lighten our eyes, that in our darknes wee may have such sight of thy glory, and of Iesus Christ, who is in that high Mountaine where he is nowe so glorious that our grieses may be swallowed vp.

An addition in the Morning and the is to be

Aft of all, most louing Father, wee render humble and special prayse vitto thy Maiessie, that it pleased thee amongst the rest of thine infinite benefits, graees, and mercies bellowed upon vs, to take care of vs fro our conception, and bauing drawne vs out of our Mothers vvombes, to preferue vs from all dangers both of body and foule, where-vnto we are subject, and namely thys night passed, so to keepe vs and defend vs, under the shadow of thy wings, that we are come vnto this present day, according to thy good pleasure and ordinaunce: befeeching thee to give vs all fuch graces, as we may employ it wholy in thy service. And for the dooing heerof, good Father, reforme our understanding, keepe the watch of our tongues, and the doores of our lyps in fuch fort, that no ill word be vttered by, or through the same. Rule and gouerne our harts, that they thinke not, our hands that they touch not, our feet that they goe not to, our eyes that they see not, our eares that they heare not,

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any thing but that which is to thy glory. That thereby wee may be confirmed in thy infinite and fatherlie loue towards vs, and walke cheerefully in our vocations, and waiting for that ful redemption, and that crowne of glorie which remaineth for al fuch as the whis course to the end. These things we craue, and the ther which thou knowest needfull for vs, and thy whole Church, for thy deere Sonne, Iesus Christ his sake, as hee hath taught vs, saying, Our Father, &c.

& An addition in the Evening.

Aft of all, we befeech thee most merciful and louing Father, that as thys day thou hast graciously ministred strength vnto vs, to vvalke in our vocations, and blessed our studies & labours: so we may be thankful therefore, and have alwaies thy good hand with vs, to bring to fruite and effect, those counsels which vvee follow for thy glory. And vve pray thee to keepe vs this night in thy tuition and safe-garde, that wee may rest in thy protection: and receive that comfort and strength of thy blessing, which thou hast graunted to our weake nature, through Iesus Christ our Lord and Sauiour. In vvhose name we pray as hee hath taught vs, saying. Our, Father which art in heaven, &c.

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# M. Derings words, spoken on his death-bed at Toby. The 26.

of Inne. 1576.

OD forgine memy negligence, that I have not vsedt be precious gifts of God laid up within mee, more to his glory in my time: yet I thank God that I have not used them in vaine glory, or we please the vaine affections of men. After my death, my anemies will become my friends, except some that know me not, and those which have no feeling of the truth: For I have faithfully served the Lord & my Prince in a good conscience.

In Preacher saying water him: It is for thee a great blessing that thou shall depart in peace, and goe from many troubles that our Bretheren shall beare and see. Her ann swored: I shall goe from many troubles, and leave many behind me. If the Lord hath appointed that his Saints shall suppr together, why goe I not to them: but if there be any doubting or stagge-

ring, our Lord remeale the truth.

Hearing one say, Hee hoped that in his silence, his minde was neverthelesse exercised in godly meditation. Hee sunswelved: As a poore fraile man, and the least of all the elect saints, yet believing and looking on Christ my faluation. Vive shall all meere together with the sweet humony of the Lord God of hostes. Vi hat a clowde of witnesses is heere: yet a little while and wee shall see our hope. Vive have over-taken the ends of the world which is come upon vs, and we shall quickly receive the end of our hope which we have waited for. Afflictions, sickness and paine, are but the worlds portions from the Lord. It is not to begin for a moment, but to continue in the feare of GOD all our dayes: for in the twinckling of an eyewe shall be taken away. Dally not with the word of God, make not light of it: Blessed are they that vietheir tongues well when they have it.

FINIS.

